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सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

19. KOTTUTHAL ATHAMKULAM

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS
AND
J. R. RAMANATHAN
OF THE MADRAS CIVIL SERVICE
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

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1965

CENSUS OF INDIA 1961

[Census Report—Vol. No. IX will relate to Madras only.
Under this series will be issued the following Publications.]

Part	I-A	General Report (2 Volumes)
	I-B	Demography and Vital Statistics
	*I-C	Subsidiary Tables
Part	*II-A	General Population Tables
	*II-B (I)	General Economic Tables B-I to B-IV
	*II-B (II)	,, B-V to B-IX
	*II-C (I)	Cultural Tables
	*II-C (II) (i)	Migration Tables (Tables D-I to D-V)
	*II-C (II) (ii)	,, (Table (D-VI)
Part	*III	Household Economic Tables
Part	*IV-A	Report on Housing and Establishments
	*IV-B	Housing and Establishment Tables
Part	*V-A (i)	Scheduled Castes and Tribes (Report & Tables SCT I and SCT II)
	V-A (ii)	,, ,, (Tables SCT III to SCT IX and Special Tables)
	*V-B (i)	Ethnographic Notes on Scheduled Tribes
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	V-C	Todas
	V-D	Ethnographic Notes on Scheduled Castes
	V-E	Ethnographic Notes on Denotified and Nomadic Tribes
Part	*VI	Village Survey Monographs (40 Nos.)
Part	*VII-A	Crafts and Artisans (9 Nos.)
	VII-B	Fairs and Festivals
Part	*VIII-A	Administration Report—Enumeration } For official use only
	*VIII-B	Administration Report—Tabulation } For official use only
Part	*IX	Atlas of the Madras State
Part	*X	Madras City (2 Volumes)
		District Census Handbooks on twelve districts
Part	XI	Reports on Special Studies
	*A	Handlooms in Madras State
	*B	Food Habits in Madras State
	*C	Slums of Madras City
	*D	Temples of Madras State (5 Volumes)
	*E	Physically Handicapped of Madras State
	F	Family Planning Attitudes: A Survey
Part	XII	Languages of Madras State

* Already Published as on 1-7-1965

FOREWORD

Apart from laying the foundation of demography in this sub-continent, a hundred years of the Indian Census has also produced "elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions". In a country largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as, the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of

discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sending changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961), restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country.' Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of Monographs on selected 40 villages in Madras State. Sri. A. Mitra, Registrar General, India has in his foreword given the reader a background of the survey, its scope and its aim.

This is the Nineteenth report to be presented to the reader. It relates to Kottuthal Azhamkulam, a village in Vilavancode taluk of the district of Kanyakumari. Nadars form the dominant Community of this village and the predominant occupation of the village is Palmyra-tapping and Palm-gur making.

P. K. NAMBIAR

Superintendent of Census Operations.

LIST OF VILLAGES SELECTED FOR THE SURVEY

*1.	Ayyangarkulam	...	Chingleput District
2.	Sunnambukulam	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
*4.	Thadagam	...	,,
5.	Arkavadi	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
*8.	Arkasanahalli	...	Salem District
*9.	Kanakagiri	...	,,
10.	Pappanaickenpatti	...	,,
*11.	Aladipatti	...	,,
*12.	Iswaramoorthipalayam	...	,,
13.	Kumbalam	...	,,
14.	Nellithurai	...	Coimbatore District
15.	Hallimoyar	...	Nilgiris District
16.	Kinnakorai	...	,,
*17.	Vilpatti	...	Madurai District
18.	Sirumalai	...	,,
19.	Periyur	...	,,
20.	Thiruvalavayanallur	...	,,
*21.	Thenbaranadu	...	Tiruchirapalli District
*22.	Thiruvellarai	...	,,
23.	Ariyur	...	,,
*24.	Kadambangudi	...	Thanjavur District
25.	Vilangulam	...	,,
*26.	Kunnalur	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti	...	Ramanathapuram District
*29.	Visavanoor	...	,,
*30.	Athangarai	...	,,
*31.	Ravanasamudram	...	Tirunelveli District
*32.	Pudukulam	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
*37.	Koottumangalam	...	Kanyakumari District
*38.	Kadathucheri	...	,,
**39.	Kottuthal Azhamkulam	...	,,
*40.	Kadukkara	...	,,

* Already Published as on 1-7-65

** The present volume (No. 19 of the series)

VILLAGE SURVEY REPORT

ON

KOTTUTHAL AZHAMKULAM

Field Study	...	J. Thomas Machado, M.A., *Research Assistant*
Photographs	...	N. D. Rajan, *Photographer*
Maps	...	A. Rajamani, *Draughtsman*
Sketches	...	A. Ramadoss, *Artist*

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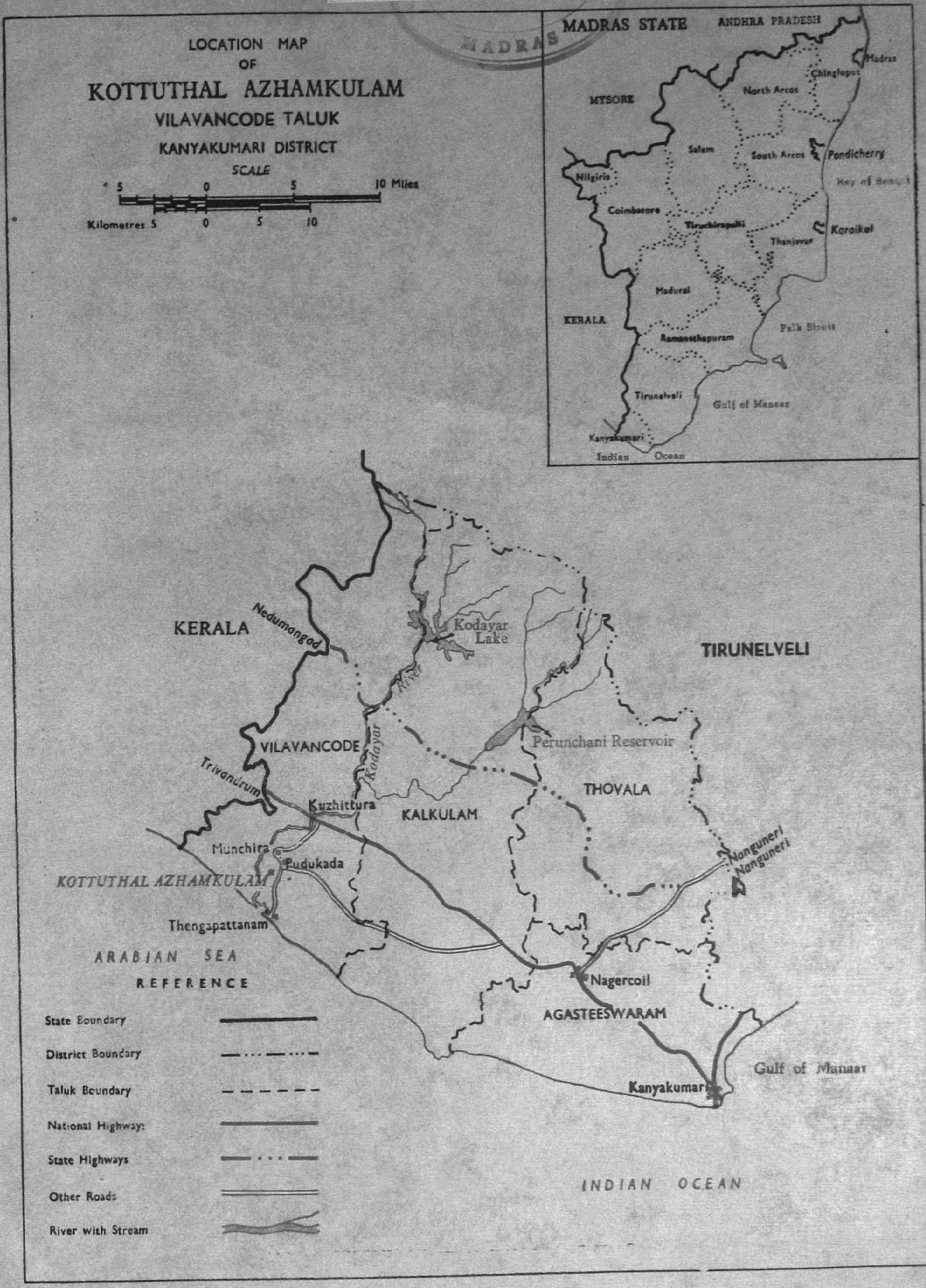

LOCATION MAP
OF
KOTTUTHAL AZHAMKULAM
VILAVANCODE TALUK
KANYAKUMARI DISTRICT
SCALE
5 0 5 10 Miles
Kilometres 5 0 5 10
MADRAS STATE
ANDHRA PRADESH
MYSORE
Madras
Chingleput
North Arcot
Salem
South Arcot
Pondicherry
Nilgiris
Coimbatore
Tiruchirapalli
Thanjavur
Karaikal
Madurai
KERALA
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
KERALA
Nedumangad
Kodayar Lake
TIRUNELVELI
Kodayar River
Perunchani Reservoir
VILAVANCODE
Trivandrum
Kuzhittura
KALKULAM
THOVALA
Munchira
Pudukada
KOTTUTHAL AZHAMKULAM
Nanguneri
Nanguneri
Thengapattanam
ARABIAN SEA
Nagercoil
AGASTEESWARAM
Gulf of Manaar
Kanyakumari
INDIAN OCEAN
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highway
State Highways
Other Roads
River with Stream

CHAPTER I

INTRODUCTION

Kanyakumari District

AT THE SOUTH-WESTERN END OF THE INDIAN PENINSULA lies the district of Kanyakumari which has several distinguishing features. It is the smallest in area but the most densely populated district in Madras State. It is bounded by natural barriers on all sides. The Bay of Bengal, the Indian Ocean and the Arabian Sea form the natural boundaries of the district on the south-east, south and south-west respectively. On the north-east and north-west, it is bounded by the Western Ghats, beyond which lies the district of Tirunelveli on the north eastern side and Kerala State on the north-western side. Kanyakumari district formed part of Trivandrum district of Kerala State till November, 1956 when it was merged with the Madras State under the scheme of State Reorganisation. Its long association with Kerala has left its impact on the social and cultural life of the district, to which we would be referring to in detail later in this report. It has the highest percentage of literates in Madras State. It is a bilingual district where Malayalam speaking people form 13 per cent of the population. It is one of the regions where Christian missionaries have been active in the past and there have been large scale conversions to Christianity mostly from among the low castes of Hindus, as a result of the proselytization work of the missionaries. Nearly 39 per cent of the district's population are Christians. The district gets adequate rain-fall both from the south-west and the north-east monsoons and it is known for the exuberance of vegetation.

Taluks

2. Of the four taluks comprising this district, Agastheeswaram and Thovala taluks formed part of native State known as *Nanjilnad* which was subsequently merged with the Travancore State. These two taluks of the old Nanjilnad are fertile paddy growing regions. The physical features of these two taluks resemble those of the other paddy-growing areas of Tamilnad. The other two taluks bordering the Kerala State viz., Kalkulam and Vilavancode are noticeably different in their physical features and landscape. These two taluks formed part of another native State known as *Vennadu* which is only a historical fact now. The northern portion of these two taluks is covered by the Western Ghats and it is a hilly region where plantation crops are cultivated. The land gradually slopes from a high altitude in the northern extremity towards the Arabian Sea on the south. In the southern portions of these taluks, only dry crops are cultivated. The most important of the dry crops is the tapioca which is a staple item of food for the people of these taluks. Paddy is cultivated only in the limited area of river basins and in the low-lying areas. Towards the sea coast on the south, coconut groves dominate the landscape. A lot of fruit-yielding trees like plantains, cashew and jack are also cultivated in this region.

Settlement Pattern

3. Another peculiar feature of this region is the settlement pattern and the lay-out of the villages. The settlement pattern which we come across in other villages of Madras State normally consists of a cluster of dwellings on a compact plot of land known as the village site which is surrounded by arable land on all its sides. But here in Kalkulam and Vilavancode taluks, the settlement pattern is distinctly different. The dwellings are not clustered together on either side of the street or road and there is a complete absence of the street system which is so common in other villages of Madras State. The dwellings are scattered all over the arable land most of which is planted with fruit-yielding trees like coconuts, palmyra, tamarind and a variety of other trees. Each dwelling, even the humblest, stands on its own ground surrounded by a few fruit-yielding trees. The small plots of land cultivated by them also lie adjacent to their dwellings and very rarely we come across dwellings of more than one family clustered together. In this settlement pattern, the dwellings are concealed by the surrounding clusters of trees and standing crops,

and it is rarely possible to see more than two or three other dwellings from one place. There are no public path-ways or streets connecting one dwelling with the other and the people have to cross private lands to reach the other dwellings. Because of this scattered disposition of the homesteads, it is often difficult to distinguish where one particular village ends and where the other begins. This is particularly so, as the boundaries of the villages are not clearly defined and well marked. Without the assistance of a person who is familiar with the area, it is almost impossible to identify the limits of one village from those of the other.

The Village

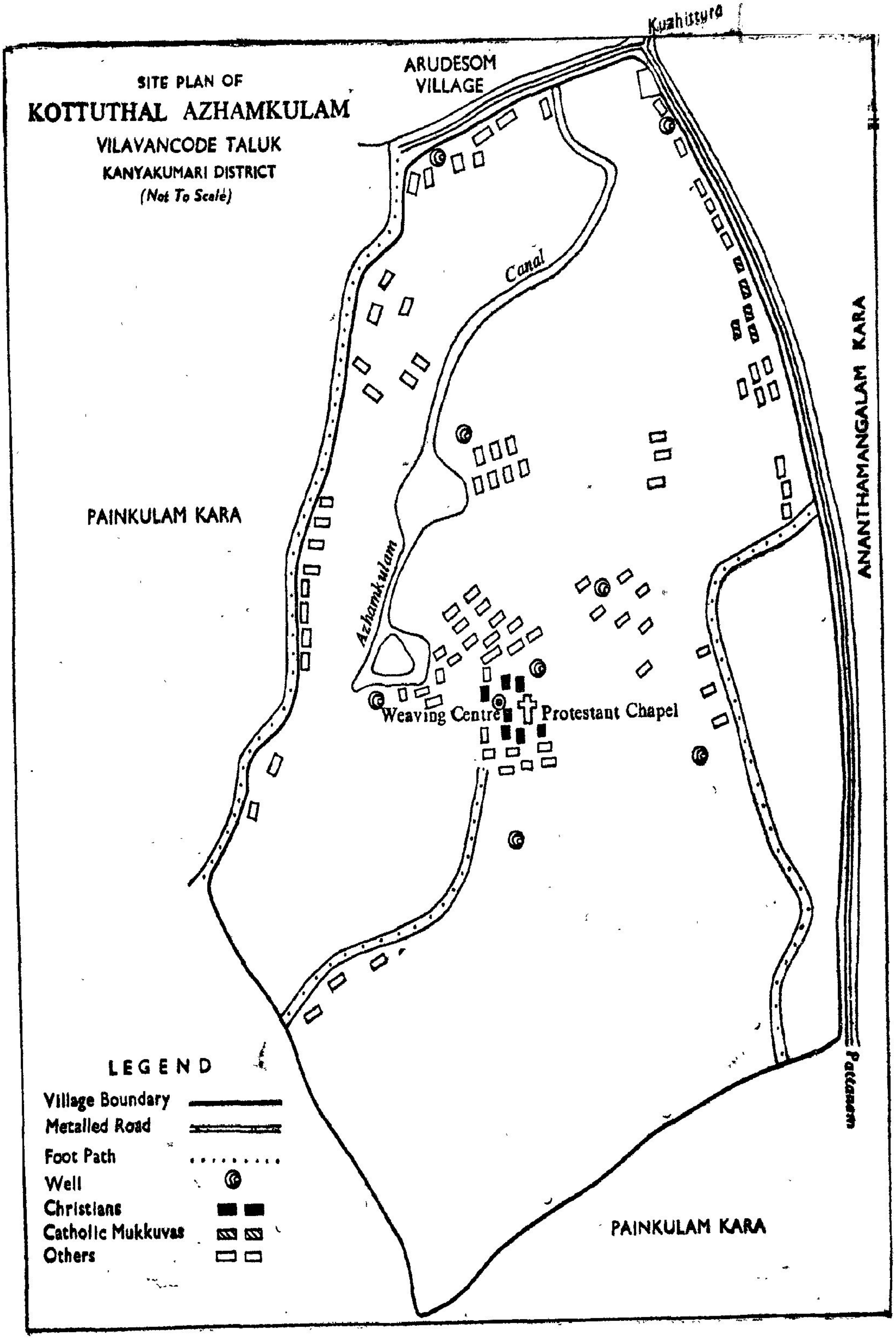
4. Kottuthal Azhamkulam is one such village of scattered homesteads which we have chosen for our survey. It is situated amidst picturesque surroundings in the southern portion of Vilavancode taluk, about three miles away from the Arabian Sea Coast. It is a medium-sized Village spread over an area of 250 acres with a population of 1,406 persons comprising of 732 males and 674 females. Among the three categories of villages chosen for our survey, this village belongs to the category of 'villages with dominant communities and predominant occupations'. Nadars form the dominant community of the village and they constitute 89 per cent of the total population. Other communities of importance in this village are the Mukkuvas who constitute 4.5 per cent of the population and Kammalas who account for 2.9 per cent of the population. These are the only three numerically important communities in the village and other communities like Dhobies, Kerala Mudalis and Nayars are represented by one or two households each. Another salient feature of this village is that about 27.5 per cent of the population are Christians. All the Mukkuvas of this village belong to the Catholic sect of Christianity and about 25 per cent of the Nadars are also converts to Christianity. The predominant occupation of this village is palmyra-tapping and palm-gur making. The other important occupation is cultivation. Tapioca and pulses are the chief crops of this village.

Location

5. This village lies in Painkulam pahuthi of Vilavancode taluk. A pahuthi in Kanyakumari district is the smallest administrative unit and comprises of several *Karas* or villages. The village is situated at a distance of six miles to the south of Kuzhithurai which is the head-quarters of the taluk. The minor port of Thengapatnam on the Arabian sea coast is situated at a distance of three miles on the south. The Kuzhithurai river which is the main source of irrigation for this taluk, runs to the west of the village at a distance of four furlongs. The village is bounded by Painkulam kara, the pahuthi headquarters on the south and the west and by the *Ananthamangalam kara* on the east. The Pudukadai kara of Arudesam pahuthi forms its northern boundary. The metal road connecting Kuzhithurai and Thengapatnam passes through this village. The Pudukadai kara lies on this main road where shops and dwellings are clustered on both sides of of the road. A country road branches off from this main road at Pudukadai kara, connects the neighbouring village of Parvathipuram. There are dwellings and shops on both sides of this country road too. The row of houses and shops to the south of this country road belongs to Kottuthal Azhamkulam and the houses and shops just across the road on the northern side bleong to the Pudukadai kara. The main road forms the eastern boundary of the Kottuthal Azhamkulam kara and the country road is its northern boundary. The row of shops and dwellings across the main road on the east belongs to Ananthamangalam kara. The dwellings and shops at this junction of Kuzhithurai road and Parvathipuram road are so contiguous to each other that its close proximity makes it rather difficult to identify the boundaries of these three karas which meet at this junction.

Lay-out

6. The village actually consists of two parts viz., the row of shops and dwellings along the roads at the north-eastern corner of the village and the scattered homesteads in the other portions of the village. Except for the two rows of shops and dwellings along the Thengapatnam road and along the Parvathipuram road, the other houses are scattered all over a palmyra grove thick with varied types of vegetation. From this north eastern corner, the land slopes down gradually towards the south western corner and has a number of ups and downs. It slopes down further to an impressive valley on the western side of the village. Except for a small



SITE PLAN OF
KOTTUTHAL AZHAMKULAM
VILAVANCODE TALUK
KANYAKUMARI DISTRICT
(Not To Scale)
Kuzhitura
ARUDESOM VILLAGE
Canal
Azhamkulam
PAINKULAM KARA
ANANTHAMANGALAM KARA
Weaving Centre
Protestant Chapel
Pattanam
PAINKULAM KARA
LEGEND
Village Boundary
Metalled Road
Foot Path
Well
Christians
Catholic Mukkuvas
Others

Womenfolk on their way to Pudukkadai market.

A view of the Pudukkadai Market, where people of this village buy their requirements.

extent of eight acres covered by paddy fields in the mid-western portion of the village the rest of the area is covered with palmyra, coconut and other types of fruit trees. Each family lives on its own holding with a garden of fruit trees, vegetables and tapioca plants enclosing the dwelling. The entire area is so thickly covered with the trees that the small plots in which tapioca and vegetables are cultivated appear as if they are clearings in a big forest. Wherever there are clusters, the number of dwellings do not exceed about two or three, and they are invariably dwellings of joint owners of the plot or members of the same family, usually brothers. There are no public thoroughfares connecting these dwellings and one has only to walk along the winding foot-paths across these private plots. This very often involves climbing of slopes or ridges, crossing the ditches which are found at the boundaries of the plots and crossing the thorny hedges or cutting across the tapioca plots.

House-site

7. To describe a typical dwelling in this village, the hut is situated in the centre of the plot which normally ranges from 20 cents to 75 cents in area. It is covered all around by a number of palmyra trees, one or two coconut trees, and one or two other fruit trees like jack, cashew, custard, apple, lime etc. It also has a small clearing of about ten cents over which tapioca is cultivated. Behind the hut is the kitchen garden where vegetables like brinjals, cucumber, ridge and bitter gourds, sweet potatoes and a few edible root are cultivated. If it is a tapper's household, he has the oven in which the palm juice is boiled, right in his front court-yard and the cattle are tied in an improvised shelter adjoining the dwelling. This description would cover a large majority of the households in this village, the only exception being the Mukkuvas' houses which are clustered along the main road on the north eastern corner of the village and a few other houses of Vania Chettiars, Nadars and Acharis on the northern portion of the village adjoining the Parvathipuram road.

Physical Features

8. Vilavancode taluk can be divided into three natural sub-divisions viz., the mountanious region on the north, the coastal strip in the south and the midland region of undulating country in between. The country slopes down gradually from an elevation of more than 1,000 feet on the north to the sea level in the sea coast at the southern extreme. This village lies in the southern half of the midland region at an elevation of 55 to 60 feet above the mean sea level. The soil here is red and gravelly with a laterite substratum. There are also protruding masses of granite stones in many places in this village. The soil is comparatively infertile and seems suitable only for cultivation of tapioca and green grams. A small pitch of about eight to ten acres in the mid-western portion adjoining the tank is cultivated with paddy and the sandy tract in the south-western conner of the village is covered with thick coconut groves extending over an area of about 25 to 30 acres.

Climate and Rainfall

9. The climate of this village is an equable one without extremities of heat and cold. April and May are the hottest months of the year during which the temperature ranges around 90° F. The hot season actually commences from the middle of March when it begins to be warm and it continues till the burst of south-west monsoon early in June. It gets copious rains in the month of June from the south-west monsoon. About the middle of October, the north-east monsoon begins and brings good rains to the village. With December the rainy period closes giving way to the cold season. December and January are the coldest months with temperature sinking to 75° F or 76° F by the middle of January. There is also heavy dew fall at nights during this season which lasts till the middle of March when the summer begins. Even during summer, this village does not experience excessive heat because of the neighbouring sea coast and the thick vegetation all around. It has an annual rain-fall ranging from 51″ to 55″ and on an average there are about 70 to 80 rainy days in a year. It gets the maximum rainfall during the south-west monsoon period from June to September. The annual average of rains during the south west monsoon period is about 21″, June being the month of maximum precipitation. It also gets about 16 to 18 inches of rain during the north-east monsoon season from October to December, October being the period of heavy rain-fall. There is very little rain during the months of January, February and March. Towards the end of April or the beginning of May, the village also gets some summer showers. The annual rain-fall is quite adequate for the dry crops cultivated in the village.

Flora and Fauna

10. The most beautiful feature of this village is its exuberance of vegetation and the varied items of flora. There is hardly any dry or barren patch without any trees or plants in this village and the entire area is covered with fruit trees, timber trees, tapioca plants and vegetables. The most numerous among the trees are the palmyra and the coconut trees. The palmyra provides the raw material for the important household industry viz., palm-gur making in this village. The Nadars who are engaged in tapping and palm-gur making own palmyra groves in small pots. Coconut trees are also scattered all over the village and there is a thick grove at the south western corner of the village. The other fruit-yielding tree which is numerous in this village is tamarind. Among the timber trees, the most numerous are Portia, Margosa, Ponnai and Vembu. These trees are useful for their timber from which not only agricultural implements but also housing materials like door frames and window frames are made. Among the other fruit trees which are commonly seen in the village, the most important are jack trees and the cashewnut trees. Many a household has jack trees and one or two cashewnut trees from which they earn sizeable income. Many households have plantain trees in their back-yards where vegetables like brinjals, sweet potatoes and others are cultivated. Among the less-numerous fruit-yielding trees are pappai, custard apple, Indian berry, goose-berry and lime trees. A few households are also growing pineapple in the field hedges. Among the other trees which seen in this village are Banyan, Vagai, Murungai and Perumaram. The last mentioned tree has a soft pulp and is mainly used in the manufacture of match sticks. In addition to these fruit trees, timber trees and vegetables, the other items of flora in this village are thorny hedge plants like *prosipis julifora, euphorbia nivulia* (Elaikalli) *ephorbia antiquorum* (Chathurakkalli) and *Aloevalginis*. There are also a number of waste shrubs and wild flower plants which add to the beauty of the landscape. The chief among the flower plants found here are *Anthimantharam* (yellow flowers), *Unnichedi* (red flowers) and *Iypomia* (violet flowers). These flower plants have grown in profusion in the field hedges where cactus plants are also found in abundance. Manure plants like *glyricedia* have also been planted thickly along the paddy field bunds. Thus, it is a vast stretch of ever-green plants and trees and there is a perpetual canopy of shadow thrown by these huge trees all over the village. It is green everywhere and never tiring to the eyes of the on-looker. Despite the thick wooded nature of the landscape there are no wild animals in the village and the fauna of the village consists only of domestic animals like cows and bulls, buffaloes and dogs.

Transport and Communications

11. This village is accessible by modern means of transport since it lies on the main road connecting the taluk headquarters (Kuzhithurai) with Thengapatnam. Buses ply very often on this route and people make use of these buses to go to their taluk headquarters. There are two routes to the district headquarters from this village viz., one route via Kuzhithurai and the other via Pudukadai and Iraniel. Buses ply on both these routes. The Panchayat Union headquarters viz., Munchira is only about two miles to the north of this village on the Kuzhithurai road. There are also direct buses from Thengapatnam to Trivandrum which pass through this village. The village has no post-office of its own, but the Pudukadai post office is situated near the bazaar on the north-eastern corner of the village. The Pudukadai post office is also equipped with telegraphic facilities.

12. Among the other amenities available in the village are the Ayurvedic dispensary run by the Government and the Higher Elementary School. The nearest High School is at Munchira. The nearest Allopathic Government dispensary is at Marthandam at a distance of six miles away. There are also a number of native physicians in Pudukadai and one or two in this village. Pudukadai is the nearest marketing centre to this village where the Nadars sell their jaggery and Mukkuvas sell their fish and their daily requirements are bought. Weekly markets are held in Pudukadai on two days in a week viz. Wednesday and Saturday.

Etymology

13. According to the oral tradition in the village, the name of the village is derived from two Tamil words viz., "*Kottuthal*" and "*Azhamkulam*". Azhamkulam means a deep tank and it is said to refer to the tank in the western portion of the village. "*Kottuthal*" is believed to mean rain-fed. Since the tank had no feeder channels and it was completely fed by rains, it was once known as Kottuthal Azhamkulam to mean a 'rain-fed deep tank'. The name of the kara is said to be derived from the name of this tank.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

14. The ethnic composition of this village is not varied. The village is dominantly occupied by Nadars who constitute as much as 87 per cent of the population. Out of the 229 households in the village, 201 households belong to the Nadars with a total population of 1,248 persons. The only other numerically important communities are Mukkuvas and Kammalas. There are 11 households of Mukkuvas and seven households of Kammalas. The rest comprises minor communities like Dhobies, Chakkaravars, Nayars and Ayanavars, represented by one or two households each. The ethnic composition of the village is given in Table No. I.

TABLE No. I

Ethnic Composition

Religion	Community	Sub-Caste/Sub-sect	Total number of households	Total persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Hindus	Nadar	Kshatriya	152	934	483	451
	Kammalar	Thattar	7	34	17	17
		Thachar	1	6	4	2
	Kerala Mudaliar		2	8	3	5
	Nair	Illam	1	9	4	5
	Izhava Panikkar	Makkalvazhi	1	8	5	3
	Chekkalai Vaniar		1	7	5	2
	Vattakattu Nair	Makkalvazhi	1	6	1	5
	Vannan		1	4	2	2
	Ayanavar		1	3	2	1
Christians	Nadar	Protestant	28	177	98	79
		Roman Catholic	21	137	73	64
	Mukkuva	"	11	63	28	35
	Vannan	"	1	10	7	3
		Total	229	1,406	732	674

The Nadars

15. The Nadars are also known as Shanans which appellation has now come to be disliked by the members of the community. The Shanans are described as "the great toddy drawing caste of South India" in the earlier Census reports. The Shanans or the Nadars claim to be the descendants from God Brahma. Their position in the social scale has always been a controversial fact and as Mr. A. J. Stuart observes in the Tirunelveli District Gazetteer, "The Shanans (Nadars) arrogate to themselves titles which imply a higher place in the social scale than that assigned to them by the general accord of other castes". Originally, the Shanans were considered a comparatively low community. Now in the course of the last century they have risen up in the social scale and at present, they are recognised as one of the high castes of Hindus.

Social Status

16. According to the classification of castes into social precedence groups attempted in 1891, we find Shanans included in group No. 8 with "the castes which pollute even without touch but do not eat beef". The Superintendent of Census Operations in 1891 has also said that "in the social scale they (Shanans) are usually placed only a little above the Pallans and Parayans and are considered to be one of the polluting castes". He has also added that "of late, many of them have put forward a claim to be considered as Kshatriyas. This is, of course, absurd as there is no such thing as a Dravidian Kshatriya. But, it is by no means certain that the Shanans were not at one time a warlike caste of the South. Many of the primitive tribes which had toddy drawing as the special occupation were employed by the former rulers as foot-soldiers and body-guards". According to him, the word *Shanan* was originally derived from the Tamil word *Saru* meaning toddy. Originally, these people were considered low in the social scale and they were denied even the right of temple entry. On this issue Mr. Thurston cites a number of riots in Tirunelveli and Travancore between the Shanans and other communities particularly Maravas over the claim of the Shanans to enter the Hindu temples. But now, their right to enter the Hindu temples is recognised by other communities. The treatment given to Nadars by the so called high castes of the Hindus may perhaps be one of the reasons for many of the Shanans to embrace Christianity when the Christian Missionaries launched their proselytization work in South India. It should be said in fairness to the Christian Missionaries that the spread of Christianity among the Shanans has done much to improve their material and social position. Even those people who remained Hindus, fought tooth and nail for their social rights and elevated themselves to higher positions in the social scale. They not only assumed titles like "Nadar" and "Gramani" but also adopted several of the brahmanical custom and manners. Many of the Shanans gave up their traditional occupation of toddy-tapping and took to cultivation and trade. In some places, the Shanans who had given up their traditional occupation and who called themselves as Nadars and Gramanis even disown any connection with the Shanans and claim to be a distinct caste much higher in the social scale than the Shanans.

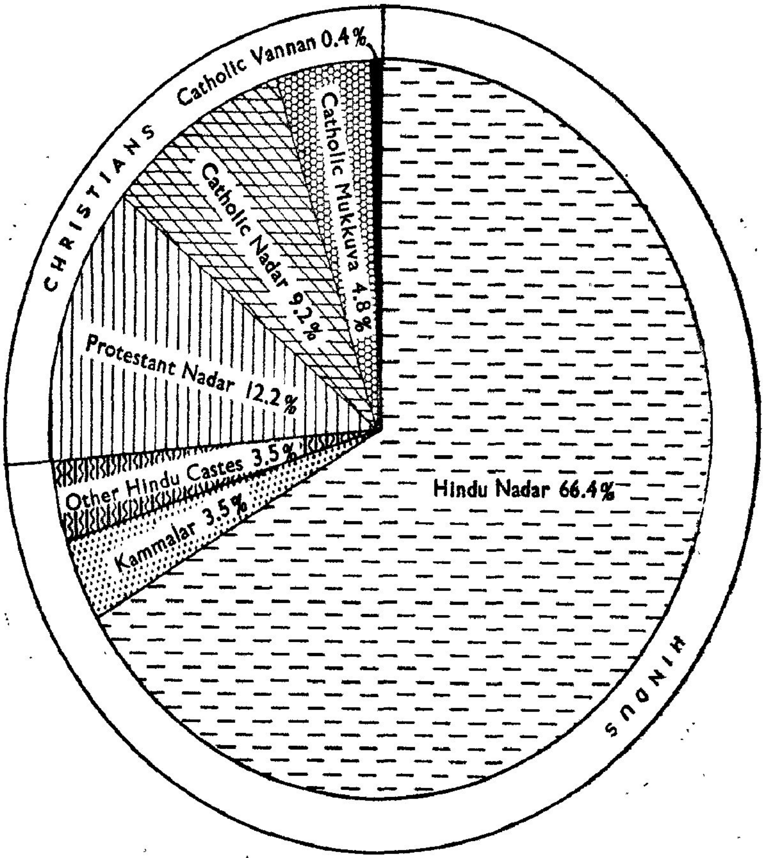
Etymology

17. The Shanans' claims to social superiority chiefly rest upon the etymological derivations of their caste-name Shanan and their titles Nadar and Gramani. According to them, the word Shanan is a corruption of the Tamil word *Sandron* which means "the learned" or "the noble". They further say that the word Nadar is derived from the Tamil word *Nad Alwar*, to mean the ruling race. The word Gramani also means a ruler of the country. On the basis of these derivations, the Shanans claim to be Kshatriyas of the Solar race belonging to the righthand faction and have adopted a high sounding name of *Valamkai Uyorkonda Iravikula Kshatriya* for the community. According to Mr. Thurston, 'caste titles and names are of recent origin and little can be inferred from them whatever their meaning may be shown to be'. He further says 'even if Nadar and Gramani both mean rulers it does not give those who bear these titles any claim to be Kshatriyas; if it did all the descendants of the many South Indian polygars or petty chiefs. would be Kshatriyas'. Thus we see that much ingenuity has been exercised over the derivation of the words Shanan, Nadar and Gramani. This claim is further supported by the account of their lineage. They claim to be the descendants of Lord Brahma as explained in the following legend which we heard in the village..

Legend

18. According to this legend, seven celestial virgins were bathing in the river Ganges when Lord Brahma happened to pass that way. Lord Brahma who was irresistibly attracted by the pristine beauty of the virgins, took the shape of an eagle and stole the clothes of the virgins and hid them in the nearby bush. To their request for the return of the dresses Brahma asked them to come ashore and get them. But the virgins preferred to stay in the cold water. When these girls were shivering with the freezing cold for long, Brahma took pity on them and transformed himself into a column of fire which radiated warmth to these virgins in the water. The legend further says that the seven virgins who conceived by the radiant touch of Lord Brahma, gave birth to seven children who are the ancestors of Nadars. The legend also adds that their traditional occupation of toddy drawing was ordained by their caste deity Goddess Kali who granted their legendary

ETHNIC STRUCTURE



ancestors implements to carry on the occupation of toddy-drawing.

Customs and Manners

19. In recent years many of the Nadars have adopted brahmanical customs and this is evidenced by several customs in their ritual structure. Marriage ceremonies form an important part of the ritual structure. Marriage among Nadars is preceded by betrothal during which the terms of the alliance are usually settled. Betrothal is fixed after the match or the alliance is decided upon and a majority of them consult the Astrologer to decide on the suitabilily of the match. The Astrologer examines the suitability of the birth stars of the prospective groom and the bride. Apart from this astrological agreeability of the birth stars, there are few other criteria to decide the suitability of the match. These are known in the local parlance as *Mangalyaporutham, Inaporutham, Manaporutham, Nalporutham* etc. Mangalyaporutham refers to the prospects of long married life and prosperity and this is decided on the basis of the astrologer's verdict. Inaporutham refers to the fact that both the parties should belong to the same caste. 'Manaporutham' refers to the willingness of the parties and suitability of the temperaments. 'Nalporutham' refers to the fact that betrothal, marriage and other ceremonies should take place on auspicious days free from any evil influence.

Marital Alliance

20. Though several criteria like these have been laid down to decide on the suitability of the match, in actual practice it is usually decided by three important factors of 'Inaporutham' or the community of the people; 'Mangalyaporutham' which is based on the astorloger's verdict and lastly the economic status of the parties. Though 'Manaporutham' or willingness of the parties has been laid down as one of the criteria, it is observed only when it is convenient or when it is compatible with the other considerations. The other important consideration in deciding the matrimonial alliances is the degree of consanguinity. Consanguineous marriages are quite common among the Nadars and for a Nadar boy, his maternal uncle's daughter or his paternal aunt's daughter is considered a suitable match. In several cases, the degree of consanguinity over-rides the other considerations like Mangalyaporutham or Manaporutham. Economic status of the parties is also an important consideration. Of late, the system of dowry has caught the fancy of a few people and it is slowly spreading to others. In this village, the dowry normally ranges from Rs. 2,00 to Rs. 2,000 depending upon the economic status of the parties. Recently, there was a case that a teacher got Rs. 2,000 worth of cash and jewels as dowry.

Betrothal

21. After the alliance is settled the date for the betrothal is fixed and it is usually held at the bride's residence. On the day of the betrothal, the groom's party visits the bride's house and this party always consists of odd number of people as even number is believed to be inauspicious. The betrothal ceremony consists of the exchange of betelnuts and leaves between the two parties to signify their agreement to enter into matrimonial alliance. Among the rich, it is customary for the groom's party to present a jewel to the bride on this occasion. In some cases, the bride's party also presents a ring to the prospective groom. This is followed by the ceremony known as *Charthu ezhuthutal* during which an astrologer records on a cadjan leaf their agreement to enter into the matrimonial alliance. He also records there in, the auspicious days for the marriage, for installing the milk post and for melting the gold for making Thali. The gold for the Thali is melted on an auspicious day by the Achari who makes the Thali. The milk post referred to is erected in the marriage pandal on the day prior to the wedding.

Wedding

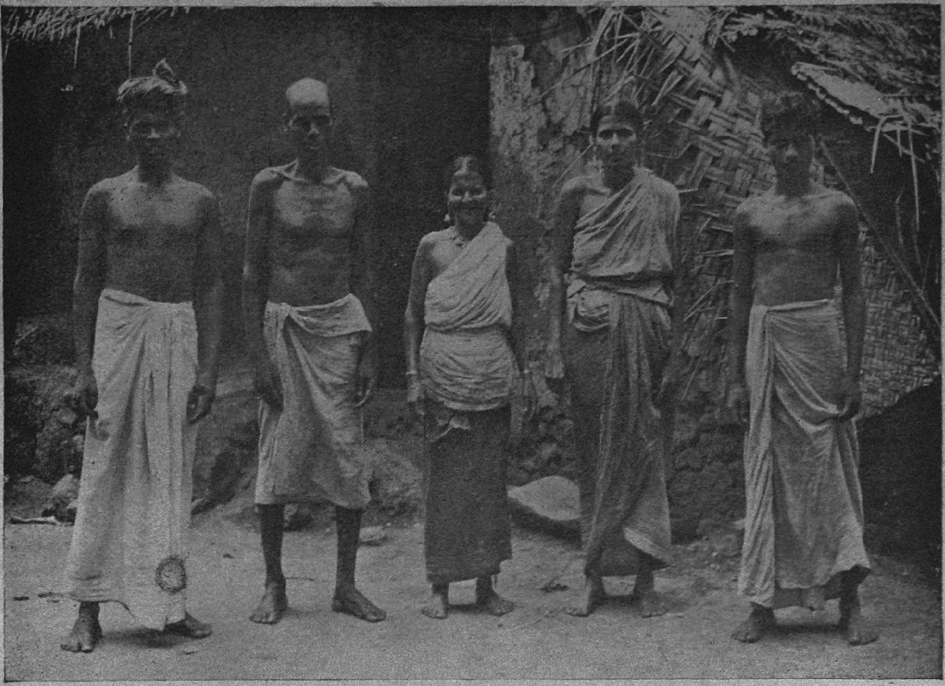
22. The wedding usually takes place in the bride's residence and the groom's party goes in a ceremonious procession to the bride's house a few hours before the Muhurtham. Before the bridegroom leaves his village for the bride's place, he has to undergo certain ceremonies at home where the local barber acts as the 'master of the ceremonies'. The barber not only gives a ceremonial shave and bath to the groom but also dresses him in the wedding finery, and ties his head dress known as, *Urumal.* When the bridegroom goes in a procession, the barber holds the palmyra umbrella for the groom. Before the groom starts out of his house, he pays his respects to his maternal uncle who blesses him and presents him with gifts like a golden ring or a few rupees. At the bride's house,

the groom is ceremoniously received by the bride's brother who garlands the former and leads him on to the marriage dias. The groom is seated in the centre of the marriage pandal facing east and a ceremonial lamp of five wicks is placed before him. The tradition demands that the oil for that lamp should henceforward be supplied by the groom's party. At that time, the bridegroom also pays what is known as *Achupanam* or 'the bride's price'. This consists of a nominal amount of Rs. 1 or 2 tied in a piece of cloth. It is handed over to the bride's brother as a token price for the bride. In the meanwhile, the bride also undergoes the ceremonial bath and is dressed in the wedding attire. She also does obeisance to her maternal uncle who blesses her. The bride is then led into the marriage pandal which is specially decorated and seated next to the groom. The essential constituents of a sacred marriage pandal are the nine posts to support the roof. The central post known as the milk post is installed on the previous day itself at an auspicious hour and a branch of some milky tree like plantain tree and a few other auspicious leaves like *Murunkai* leaves are tied to this central post. The marriage pandal also has a sacred lamp suspended from the roof.

23. The Nadars do not engage a Brahmin priest for the wedding but an elderly member of the community officiates as the priest. The ceremonies commence with the puja to Lord Ganesa and the *Thali* is also offered prayers by breaking a coconut and burning camphor. The elderly man who officiates as the priest takes the Thali and hands it over to the barber who takes it round the assembly for the elders to bless it. After that, the Thali is handed over to the groom who ties it round the bride's neck. In some of the old fashioned weddings, the barber also sings a ceremonial song wishing the newly wedded couple happiness and prosperity in life. For these services and other traditional functions which a barber has to perform, he is given a nominal payment. The payment made to the barber comprises of *Vazhthupanam* i.e. payment for singing the song of blessing, *Kudaipanam* i.e. payment for holding the umbrella for the groom and *Siramapanam* i.e. for his trouble in connection with other ceremonies etc. The song sung by the barber usually marks the end of the wedding ceremonies after which, the bride and the groom go round the pandal thrice and retire from the gathering. This is followed by the wedding feast and there is no separate ceremony for the consummation of the marriage among these people. On the day next to the wedding, the bride and the groom leave for the groom's village where a feast is held for the close relatives.

Birth of a Child

24. Birth of a child is also attended with a few rituals in a Nadar household. It entails pollution for 16 days when the mother and the child are kept secluded. The pollution is terminated by the purificatory ceremonies like the holy bath performed on the 16th day. When the child is about six months old, they have the ceremony known as *Chorunnu* which is the occasion for feeding the child with rice for the first time. They cook rice, in a new earthen pot, offer it to the deity during a special puja, and then only feed the child with a few grains of rice for the first time. There is no formal naming ceremony among these people except among a few well-to-do households who have an informal feast on the occasion of naming of their child. But one ceremony which is performed in the rich as well as poor households is the tonsure ceremony when the child is shaved of its hair for the first time and it is offered to the family deity as a mark of honour. This is performed when the child is one year old or a little later according to their convenience. The scale of celebrations usually depends on the economic strength of the parties. Special pujas are performed to the deity with a few locks of hair removed from the baby's head. The baby is then shaved of its hair and is given a ceremonial bath. It is also the occasion when the close relatives give small gifts to the baby. On this occasion the Goldsmith is also invited to bore the ears of the child. The recent tendency seems to be to confine the ear-boring to the female children and to dispense with it in the case of male children. Among the well-to-do households, it involves an informal feast for the relatives. When the child has attained school going age, it is initiated into learning during a formal ceremony known as *Vidyarambam*. On this occasion formal pujas are performed to the Goddess of knowledge and a teacher is invited home to initiate the child into learning. The teacher teaches the first alphabet from a cadjan leaf to the child on this occasion and only after this, the child is regularly



A Nadar household.

A Nadar tapper.

A Mukkuva girl with her basket of fish, brought from Thengapatnam.

sent to the school. This ceremony, however, is dispensed with in many poor households.

Puberty Ceremonies

25. Attainment of puberty by a girl is another ceremonious occasion in the Nadar household. A pollution period of seven days is observed and the girl is kept secluded from the holy places during this period. She is also given special food during these days like egg, sweetmeats, etc. The pollution is terminated on the seventh day by a ceremonial bath given by the other lady members of the household. It is essentially a lady's function; only the lady relatives are invited for this ceremony and are treated to an informal feast.

Funeral Rites

26. Nadars usually cremate their dead. After the death, the dead body is given a ceremonial bath and a new cloth is spread over it. After the close relatives have assembled and paid their condolences, the body is carried to the cremation ground. Before the bier is lifted the lady relatives headed by the first daughter of the deceased go round the corpse thrice and drop a few grains of rice in the mouth of the corpse. This is known as the *Vaikku Arisi Poduthal.* For this purpose, the close relatives who attend the funeral, bring a few grains of paddy with them which is de-husked and used for this ceremony. If the deceased is a married male, his wife's Thali is cut and tied to the right hand of the corpse. The body is carried to the cremation ground in a bier decorated with flowers and plantain trees. At the cremation ground, the body is placed in the funeral pyre and the first son of the deceased who is the funeral celebrant, goes round the pyre with a new pot full of water. At the end of the third round, the pot is dropped and broken at the headside of the corpse. Finally, the funeral celebrant lights up the pyre and walks back home without turning back to see the funeral pyre.

27. Death entails pollution for ten days in the household and this is terminated by the purificatory ceremonies performed on the tenth day. On the third day, the mortal remains of the deceased or the ashes are collected in a new earthen pot and it is thrown into the river or the sea. Some orthodox people take it to Kanyakumari, a pilgrim centre, and throw it into the sea. On the tenth day, the household performs some pujas to pray for the soul of the deceased. This is also attended by the close relatives and an informal feast is given. It is also customary for the bereaved people to give alms on this day to the poor and beggars with the belief that this act of charity hastens the soul of the deceased to eternal rest.

Christian Nadars

28. The Nadar population of this village consists of two religious groups viz., the Hindu Nadars and the Christian Nadars. Out of the 201 households of Nadars in this village, 49 households belong to Christianity. There are two sects of Christians among them viz., the Protestant sect and the Catholic sect. Twenty eight households belong to the London Mission Society, a minor denomination of protestant sect of Christianity and the other 21 households belong to the Catholic sect. The reasons for their conversion and the circumstances under which they have converted to Christianity are lost in obscurity. One possible reason which may apply in general to many of the Christian converts is that the material benefits like educational concessions, medical facilities and employment opportunities offered by the Christian Missionaries might have attracted these people to the Christian fold. Added to this, the other factor is the low social position which Nadars occupied in the last century. Conversion to Christianity must have seemed a welcome release from social disabilities arising from their low position and a good opportunity to improve themselves educationally and economically.

Marriage Customs

29. The customs and manners of the Christian Nadars are slightly different from those of the Hindu Nadars. Christian weddings are always solemnised in their respective churches. The Christian Nadars of this village have stated that they do not consult the astrologer or the sooth-sayer in deciding the alliance as in the case of Hindus. Degree of consanguinity and economic considerations usually decide the matrimonial alliances. Christian weddings have to be announced at least three weeks in advance during the prayer meetings in the church. This announcement by the priest is known as 'Banns Reading' and it is done with a view to elicit any objections to the proposed marriage. On the wedding day, the bride and the groom are given ceremonial baths, dressed in ceremonial

attire and are taken to the church in a procession with the bride following the groom. The wedding ceremonies at the church commence with a mass prayer and a sermon by the priest. Before the marriage is solemnised, the priest obtains the formal consent of the bride and the groom to the marriage. After this, he blesses the Thali and hands it over to the groom who ties it round the bride's neck. Though the shape of the Christian Nadars' Thali is same as that of the Hindu Nadars, the difference consists in the fact that the Christians' Thali bears a cross on it. After the Thali is tied, the bride and the groom sign the marriage register, after which the priest blesses the couple. After these ceremonies at the church, the bride and the groom are taken in a procession to the house and the couple march with linked hands. The only formal ceremony at home is the cutting of the wedding cake by the newly wedded couple. After all their relatives have assembled, the wedding cake is ceremoniously cut by the bride and the groom and it is distributed to the assembled relatives. This is followed by the wedding feast. The cutting of the wedding cake does not seem to be in vogue among some of the poor families. They have only an informal feast for the relatives and other guests. The wedding ceremonies of the Catholic and the Protestants are more or less identical. One important point of difference between Catholics and the Protestants is that the Protestants like their Hindu counterparts, allow divorce whereas among the Catholics marriage is an irrevocable contract not capable of being broken by divorce. Widow remarriage is allowed by both Protestants and Catholics.

Baptism Ceremony

30. Another ceremonious occasion in a Christian household is the baptism ceremony of the newly born child. Some of the Christian Nadars also observe the pollution period like the Hindus when the mother and the baby are prohibited from holy places. The baptism or the christening ceremony usually takes place on the 41st day after the birth of the child. This ceremony takes place in the church where it commences with a mass prayer and a sermon by the priest. After the prayer, the priest sprinkles a few drops of water in token of washing away the sins of the baby and calls the child with the chosen name. Another important aspect of this baptism ceremony is the appointment of god-father and god-mother. According to the Christian tenets, god-father and god-mother are supposed to look after the spiritual welfare of the children while the actual parents are responsible for the material welfare. But in actual practice, it is just a formal appointment which does not involve any social obligations either on the part of the god-parents or on the part of the god-sons. The Christians do not celebrate the 'Tonsure' ceremony. But some of them have a formal ceremony for boring the ears of their children, particularly girls. Many of the Christians observe the 'Chorrunnu' ceremony like their Hindu counterparts when the baby is fed with rice for the first time. Even the ceremony performed on the attainment of puberty by a girl is more or less similar to those of the Hindus, the only difference being that, after seven days a special prayer is offered in the church for the welfare of the girl.

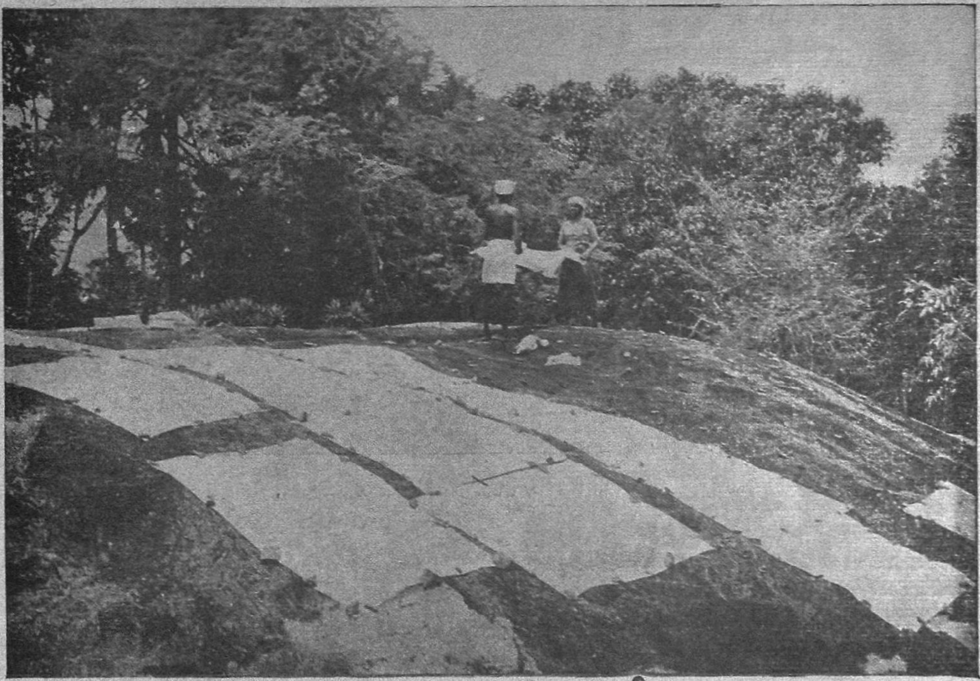
Funeral Rites

31. The Christians usually bury their dead unlike their Hindu counterparts. After the death the dead body is washed and dressed in new clothes and it is carried in a bier to the church. In the case of Catholics, before the body is carried to the Church the priest absolves the deceased of all the sins. He applies some olive oil on the head of the deceased and prays for the welfare of the soul. He formally proclaims absolving the deceased of all the sins committed on earth. This, however, is not observed by the Protestant Christians. The Christians do not observe the ceremony known as *"Vaikku arisi poduthal"*. At the Church, special prayers are offered for the welfare of the soul of the deceased, after which, the body is carried to the burial ground. At the burial ground too, prayers are offered before the body is lowered into the pit. The priest throws the first sod of earth into the pit after which the relatives assembled throw a few handfuls of earth before it is filled up. On the tenth day, the visitors visit the grave and offer special prayers at the church.

Mukkuvas

32. The other community of importance in this village are the Mukkuvas. There are 11 households of Mukkuvas with a total population of 63 persons. These people are fishermen by tradition

The village carpenter in his work-shop



The dhobies

A Nair girl in her traditional mode of dressing.

and in the caste classification of 1891 they have been included under Group 8 with 'Sudras who pollute even without touch but do not eat beef'. In this group, they have been classified along with Cherumans, Fulians, Paravans, Thiyans, etc. In the beginning, these people have occupied rather a low status in the social hirearchy more or less comparable to the original position of the Nadars. But in the course of the last century, they have not risen up in the social ladder to the same extent as the Nadars. Mukkuvas are one of the communities which embraced christianity in large numbers and all the Mukkuvas of this village are Catholic Christians. All the 11 households of this community are living in the dwellings clustered on the north eastern corner of the village along the Kuzhithurai Road. This land seems to have originally belonged to the Catholic Church and it was given free of cost for the Mukkuvas. The date of their conversion is prior to their settling in the village. Out of the 11 households, eight households have settled in this village before five generations; two have come in between four and five generations and one household between two to three generations. Most of them are now engaged in selling fish. The term *Mukkuva* is believed to be a corruption of *Mukthavar* meaning possessors of *Muktham* or pearl and it indicates the fact that the Mukkuvans were originally engaged in pearl fishing. They are found mostly along the shores of the sea and backwaters. There is also a tradition, which is disputable, that they are migrants from Ceylon. There are both Makkathayam Mukkuvas and Marumakkathayam Mukkuvas, this classification being based on the system of inheritance they follow. All Mukkuvas of this village follow the Makkathayam system of inheritance and the Mukkuvas in the interior Travancore follow the Marumakkathayam system of inheritance. The customs and manners of the Mukkuvas here are almost identical with those of the Catholic Nadars since all of them are converts to the same faith.

Kammalars

33. There are eight households of Kammalas with a total population of 40 persons. They are also known by the name of Viswakars. In Travancore, there are two classes of Kammalas viz., Malayalam speaking section and the Tamil speaking section. The latter are known as Pandi Kammalas, the name being derived from the territory of their origin viz., Pandianad. They are divided into five occupational classes according to the metal on which they applied their art. They are, 1) Thattar or the Goldsmiths, 2) Kannans or Brass and Coppersmiths, 3) Kollans, the Ironsmiths, 4)Thatchans or the Carpenters and 5) Kal-thatchans or stone workers. Out of the eight households of Tamil-speaking Kammalars in this village, seven belong to the Thattar or Goldsmith group and a solitary household belongs to the Thatchar or carpenters' group. Generally, the five occupational classes of Kammalas among the Malayalam-speaking people do not inter-marry where as the classes among Pandi Kammalas or Tamil-speaking Kammalas, generally inter-marry. But in this village the goldsmiths told us that they would not allow their daughter or son to marry into the carpenter's household. These people follow the Makkathayan system of inheritance and they wear sacred thread in imitation of the Brahmins. They claim a higher status in society than the other castes are prepared to concede. They have also adopted a number of brahmanical customs and there are a number of similarities between the ritual structure of the Kammalas and that of the Brahmins. As in the case of Brahmins, these people perform *Upanayanam* or the investiture ceremony for their boys during which they are invested with the sacred thread. Their marriage ceremonies also resemble those of the Brahmins. A priest of their community officiates at the wedding and performs oblations in the holy fire in imitation of the Brahmins after which, the Thali is tied. They also have the brahminical customs of *Ammi mithithal* or the bride touching the grinding-stone and '*Arunthathi parthal*' or the bridal couple looking at the star of Arunthathi. These two customs have legendary significance. The *Ammi mithithal* which alludes to a legend in Ramayana, is supposed to check unchaste desires, if any, in the bride. The custom of looking at the Arunthathi star is to derive inspiration from the legend of Arunthathi who was a model of chastity and devotion. The Kammalas do not permit divorce or widow remarriage like the Brahmins. They generally cremate their dead except in cases of children and people dying of chronic diseases, in which cases, they are buried in sitting postures. The submersion of ashes on the third day and the performance of *Karumanthiram* on the tenth day are more or less similar to those of the Brahmins.

Minor Communities

34. The three important communities discussed above viz., the Nadars, the Kammalas and the Mukkuvas account for 96 per cent of the households in the village i.e., 220 households out of a total of 229 households. The other nine households are distributed among other communities as detailed below:

Community	Households
Kerala Mudaliars	2
Vannans	2
Chekkalai Vanians	2
Nayar	1
Izhava Panikkar	1
Ayanavar	1

The Nayars and the Izhava Panikkars are Malayalam speaking people and all the rest are Tamil speaking people. The Kerala Mudaliars are a community of weavers and traders found in considerable numbers in South Travancore. They were previously known as Chakravars or Saiva Chetti Vellalars. Another community known as Kavathis who were barbers by tradition, began to assume the name of Chakravan with a view to raising their social status. The original Chakravans or the weavers, assumed the title of Kerala Mudaliars from the Census of 1931, so as to avoid being identified with Kavathis or barbers who had come to call themselves as Chakravans. Both the households of Kerala Mudaliars in this village are engaged in their traditional occupation of weaving. Of the two households of Dhobies or Vannans, one belongs to Christian religion and the other to the Hindu religion. The Hindu Vannan is a recent migrant to this village about eight years back. He is not engaged in the traditional occupation of washing clothes but is now earning his living as a musician or a drum beater. He does not identify himself with the other Vannan household not only because he has given up the traditional occupation but also because he has married a Nair girl. The Christian Vannans are engaged in their traditional occupation of washing clothes. They claim to be a superior sect of Vannans in as much as they are washermen only for the higher communities like Nadars. The Chekkalai Vanians are oil pressers and traders by tradition. The prefix *Chekku* means an oil presser and Vanian is a generic term for a trader or a businessman. The two households are not engaged in their traditional occupation of oil pressing but one head of the household who is a well-to-do person is functioning as a honorary President of the Co-operative Oil Society in the neighbouring village of Pudukadai. The other head of the household has taken to business.

35. The solitary household of Nairs in this village is running a tea-shop. The Nairs have been described by Thurston as "Sudras par excellence" of Malabar and they rank next to the Brahmins, the Kshatriyas and the higher class of Ambalavasis in the social scale. They were formerly a 'military caste celebrated for their martial virtues'. Several sub-divisions are comprised in the general term 'Nair' and the households of the village belong to a sub-sect called 'Illam Nair' which claims a higher social status over the other sub-castes of Nairs. The Panikkars have been described a 'a disorganised caste, the members of which follow occupations of all sorts, weaving, agriculture, trade etc.,' by Sri Subramania Iyer, Census Commissioner of Travancore in his Report of 1912. The Panikkar household of this village belongs to a sub-sect known as Izhava Panikkar. They are recent migrants to this village about three years back and the head of the household is engaged in selling medicinal herbs and making ayurvedic medicinal mixtures. The head of the only household of Ayanavars is engaged as a sweeper. The Ayanavars are believed to be scavengers and sweepers by tradition and they are said to occupy a fairly low position in the social scale.

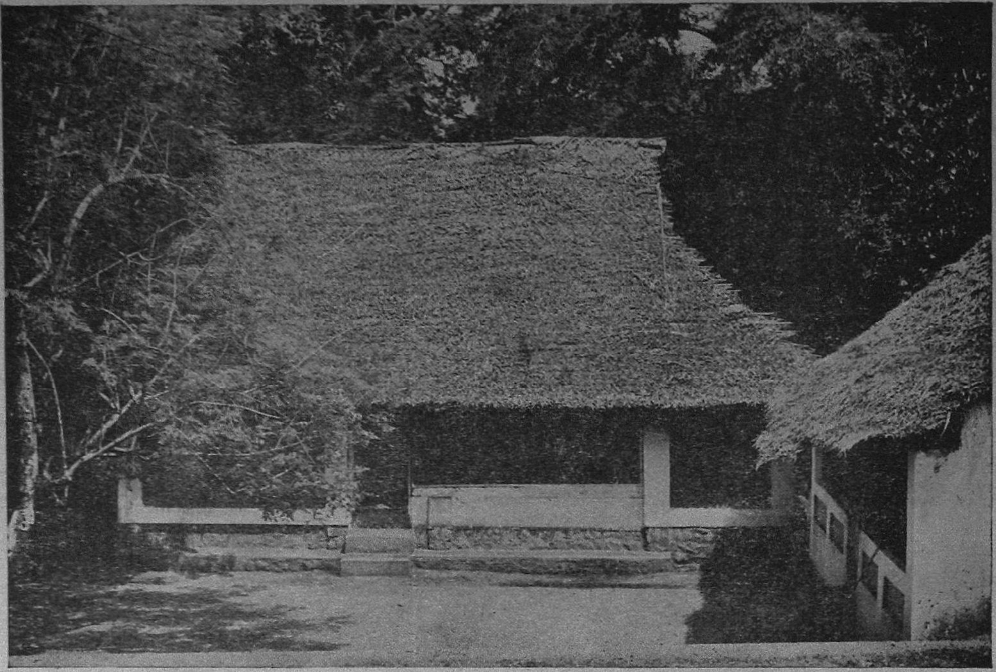
Dwellings

36. We have indicated earlier that the most striking feature of this village is the scattered disposition of the dwellings and the complete absence of the street system. There are only two rows of

A common type of field house found in the village

The setting of a typical dwelling in the village.

The hut with typical setting. Note the kitchen garden by its side.



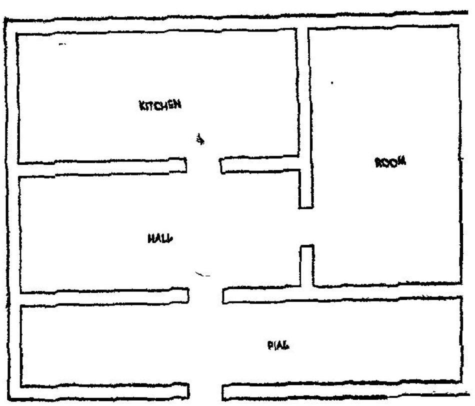
A typical thatched hut.

Another type of hut found in the village.

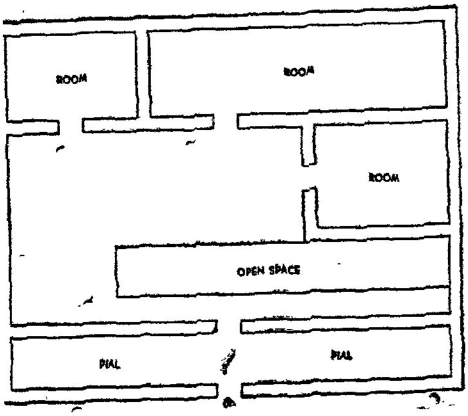
houses in this village where the dwellings are contiguous to each other. These are the houses which lie in a row abutting the Kuzhithurai and Parvathipuram roads. There are about 20 houses adjoining these two roads in addition to some shops. Except these 20 houses, all other houses are scattered over the entire area of the village. Each house, even the humblest stands on a separate plot of land surrounded by a few palmyra or coconut trees, other fruit trees, a kitchen garden and tapioca plants. The only exception to this rule is about four or five clusters of houses where the maximum number of houses is three. In all these clusters, the adjoining dwellings are occupied by brothers, relatives or members of one big family. The other houses are all scattered with each house separated from the other.

Size of Dwellings

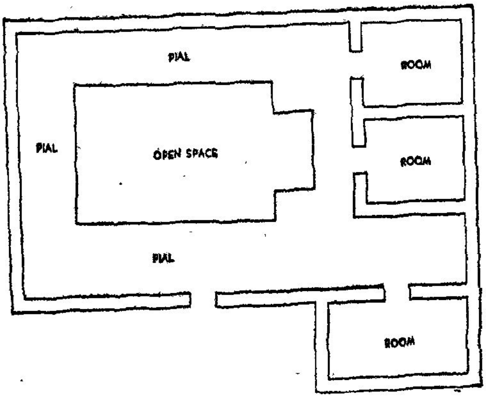
37. No house in this village accommodates more than one household as there are as many dwellings as there are households. Bulk of the dwellings in this village are medium-sized dwellings with two to three rooms each. Out of 229 houses, 138 houses are about 60% of the total number of houses are medium-sized dwellings with two to three rooms each. There are 103 dwellings with two rooms each and 35 dwellings with three rooms each. These medium-sized dwellings accommodate about 60 per cent of the population of the village. Among the rest, 17 houses (7.4%) are large-sized houses with more than three rooms each and the rest are small-sized houses with less than two rooms each. The large sized houses accommodate about 9.7



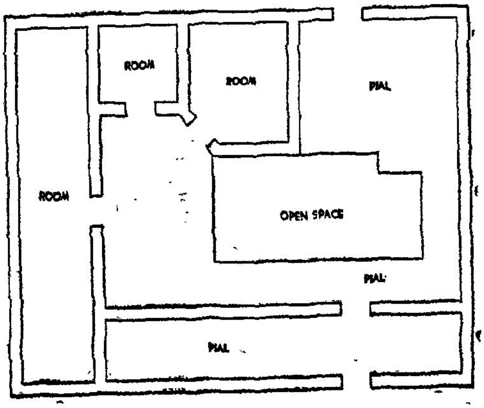
Ground plan of a hut



Ground plan of another spacious tiled house



The ground plan of a multi-roomed tiled house



The ground plan of a well-to-do Nadar's house

per cent of the population and the small-sized houses i.e. houses with one room and those with no regular room accommodate about 30.3 per cent of the population. The classification of households in the village according to the number of rooms and persons occupying is given in Table No. II.

TABLE No. II

Households by number of rooms and persons

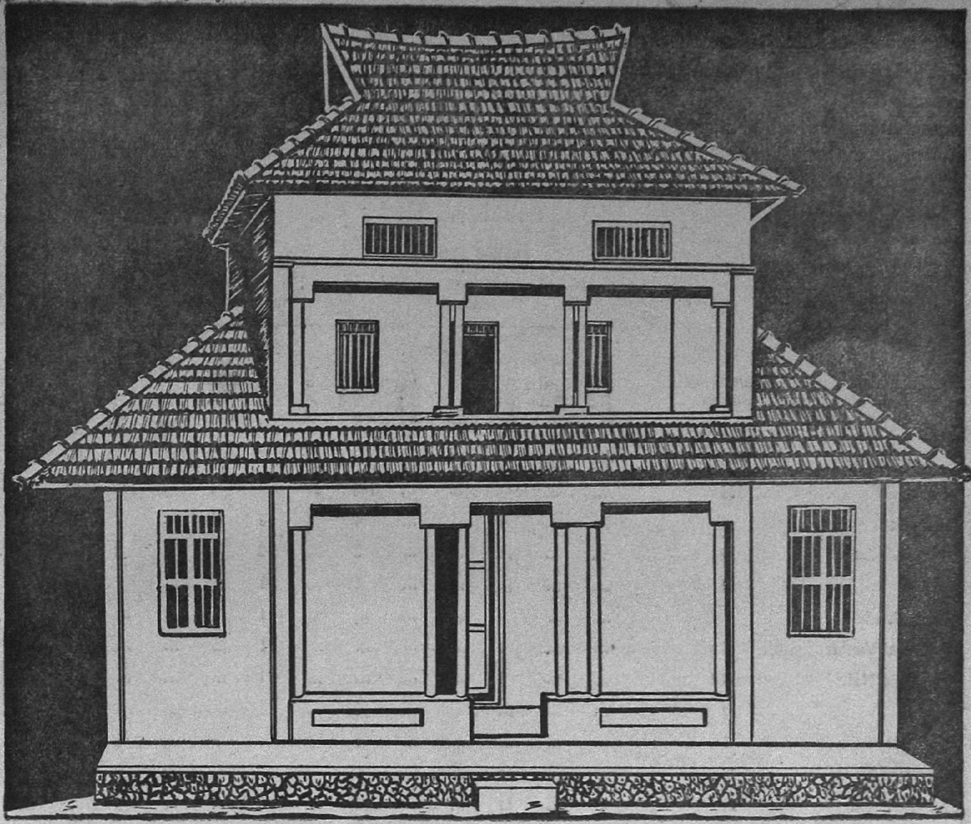
Community	Total number of households	Total number of rooms	Total number of family members	Households with no regular room: Number of households	Households with no regular room: Total number of family members	Households with one room: Number of households	Households with one room: Total number of family members	Households with two rooms: Number of households	Households with two rooms: Total number of family members	Households with three rooms: Number of households	Households with three rooms: Total number of family members	Households with four or more rooms: Number of households	Households with four or more rooms: Total number of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Nadar	152	304	934	5	31	43	245	72	442	23	148	9	68
Kammalar	8	15	40	...	...	3	11	3	16	2	13	...	...
Kerala Mudaliar	2	4	8	...	...	...	...	2	8	...	...	...	...
Nair	1	3	9	...	...	...	...	...	...	1	9	...	...
Izhava Panikkar	1	1	8	...	...	1	8	...	...	...	...	...	...
Chekkalai Vaniar	1	4	7	...	...	...	...	...	...	...	...	1	7
Vattakattu Nair	1	3	6	...	...	...	...	...	...	1	6	...	...
Vannan	1	2	4	...	...	...	...	1	4	...	...	...	...
Ayanavar	1	1	3	...	...	1	3	...	...	...	...	...	...
Protestant Nadar	28	58	177	...	...	8	46	13	85	5	34	2	12
Catholic Nadar	21	58	137	...	...	6	37	9	45	1	5	5	50
Catholic Mukkuva	11	18	63	...	...	6	36	3	11	2	16	...	...
Catholic Vannan	1	1	10	...	...	1	10	...	...	...	...	...	...
Total	229	472	1,406	5	31	69	396	103	611	35	231	17	137

House Plan

38. One of the common features of the houses in this village is the raised platforms locally known as *Thinnais* in front of the house. This raised platform which is covered on the top by the extension of the roof, often serves as the lounge for the visitors and occasionally as living room for the inhabitants. Many of the single roomed huts have this *Thinnai* or platform in front where the inhabitants sleep during summer days. These *Thinnais* are found in a number of multi-roomed huts and tiled houses also. Another common feature of the multi-roomed houses is the open quadrangle in the midst of the house. The quadrangle which is open to the sky is situated exactly in the centre of the house and it is surrounded by an enclosed verandah on two or three sides and kitchen, store-room and other living rooms on the other sides. The front door opens into the verandah surrounding the quadrangle which also serves as the living room. The kitchen and the store-room have entrances from the verandah. The quadrangular open space is used for washing hands and drying grains, palm-gur etc. In some houses they had their cattle tied in this quadrangle. The quadrangle varies in size according to the size of the house and it normally ranges from ten to fifteen feet square. Except a handful of houses which have separate cattle sheds, the others tie their cattle in the backyard of the houses, in the tree shade or in an improvised cattle shed which just involves erection of one or two poles and covering it with the coconut thatties. The tiled houses have one or two windows or ventilators; the huts do not have proper ventilation and they are lighted only by the door-ways and by the open quadrangle in the midst of the house. Except two big houses, the others do not have separate bathrooms or latrines and they usually bathe near the drinking water well or in their backyards.

Dwellings amidst the cluster of palmyrah trees

A typical hut located amidst the tapioca garden



The double storeyed tiled house of a well-to-do Nadar

Types of House

39. Majority of the houses in this village are thatched huts i.e. 143 out of 229 houses or 62.5 per cent of the houses are thatched huts and the rest are tiled houses. There are no terraced houses or multi-storeyed houses in this village. Mangalore tiles have been used for roofing the tiled houses and in the case of huts, plaited coconut leaves or palmyra leaves serve as the roofing material. As many as 179 dwellings which include almost all the tiled houses have walls all built of bricks. Another 49 houses which are mostly thatched huts

The thatched hut of a Mukkuva

The thatched hut of a Nadar

have walls built of mud. The bricks used for the construction of the walls is mostly unbaked or unburnt bricks except in some of the big tiled houses where burnt bricks have been used. The walls in most cases are built on a strong foundation of granite stones and random rubble built to a depth of about two to three feet. In the case of mud walls also, they have foundation built of granite stones and random rubble to a depth of about one foot or a little more. In an overwhelming majority of the houses, the flooring is made of soft mud and we came across cement flooring only in a few houses. 190 houses or about 83% of the total houses have only mud flooring. Table No. III gives the classification of houses found in the village.

TABLE No. III

House types

Community	Number of houses	No. of houses with the roofs made of						No. of houses with walls built of				No. of houses with		
		Terraced houses	Country tiles	Mangalore tiles	Asbestos or Zinc sheet	Straw or grass	Coconut or palmyra leaves	Mud	Brick	Stone	Others	Mud floor	Brick floor	Wooden floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Nadar	152	...	...	48	...	...	104	29	121	1	1	135	14	3
Kammalar	8	...	...	4	...	...	4	2	6	...	...	7	..	1
Kerala Mudaliar	2	...	...	...	...	...	2	...	2	...	...	2	...	...
Nair	1	...	...	...	...	...	1	...	1	...	...	1	...	...
Izhava Panikkar	1	...	...	1	...	...	...	...	1	...	...	...	1	...
Chekkalai Vaniar	1	...	...	1	...	...	...	..	1	...	...	...	1	...
Vattakattu Nair	1	...	...	1	...	...	...	...	1	...	...	...	1	...
Vannan	1	...	...	...	...	...	1	...	1	...	...	1	...	...
Ayanavar	1	...	...	...	...	...	1	1	...	...	...	1	...	...
Protestant Nadar	28	...	...	18	...	...	10	3	23	...	2	20	7	1
Catholic Nadar	21	...	...	11	...	...	10	5	15	...	1	15	6	...
Catholic Mukkuva	11	...	...	2	...	...	9	3	7	...	1	7	3	1
Catholic Vannan	1	...	...	...	...	...	1	1	...	...	...	1	...	...
Total	229	...	...	86	...	...	143	44	179	1	5	190	33	6

Housing Materials

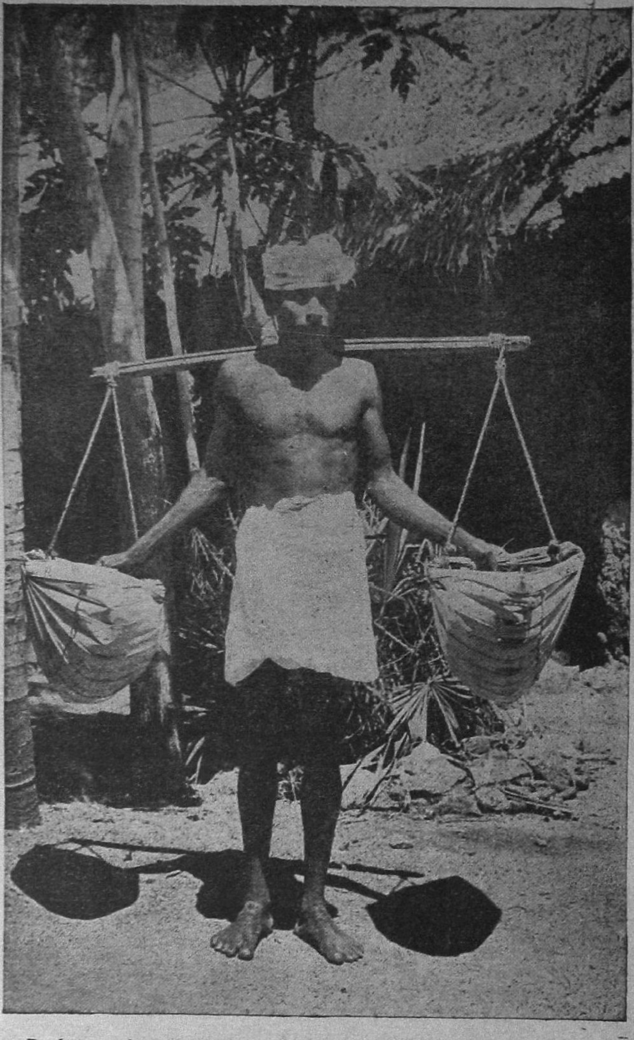
40. Most of the housing materials required for the dwellings are available in the village itself. The palmyra leaves and coconut leaves which are used for roofing the huts are available in plenty in the village and the bricks for the walls are also locally made. The granite stones and random rubble for the foundation are quarried out of the stone hillocks in the village. People who cannot afford to have brick walls for their dwellings, build their walls out of the strong laterite mud which is available in the village itself. The door frames, window frames and the wooden framework for the roofs are got made in the village itself as timber is available in plenty. Mangalore tiles required for the tiled houses are purchased from nearby Pudukadai where these are manufactured.

Ceremonies

41. House construction is also attended with a few religious ceremonies. The laying of foundation is always done on an auspicious day chosen in consultation with the local sooth-sayer or the astrologer. The foundation is laid after a simple prayer to the family deity by breaking a coconut and burning camphor. There are certain beliefs about the facing of the house. The houses in this village generally face east or south though there are few dwellings in other directions also. The other beliefs are that the house should not face a temple or a church and that it should not also face any lane or street. After the construction of the house, the family moves into the house on an auspicious day when some sort of house-warming ceremony is performed. The lady of the house boils milk in a new

A tiled house of a Nadar. Note the jack tree in the fore-ground.

Another tiled house of a well-to-do Nadar household.

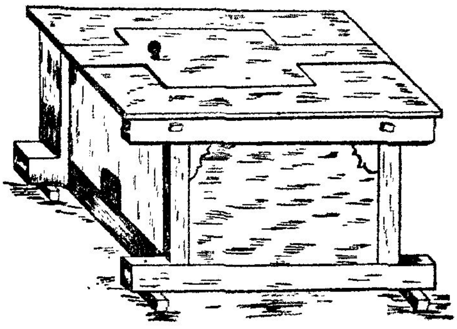


Buckets made out of palmyra leaves are widely used to carry water

pot at an auspicious hour and a few relatives who are invited for the function, are given milk and fruit.

Furniture

42. Furniture and utensils are two important items of domestic equipment which incidentally serve as indices of prosperity or poverty. Only a few households in this village have costly furniture, these being the rich households in the village. The middle income group and the poor people possess one or two items of furniture like a cot, a bench, a table or a chair. Taking the stock of furniture in the village we find there are on the whole, 31 tables, 28 chairs and 20 stools. These are mostly made of country-wood and are cheap items of furniture made by the local carpenter. The furniture are mostly distributed between the Nadar households and even among them, it is the Christians who invariably possess some furniture or the other. Out of the 31 tables and 28 chairs 12 tables and 13 chairs belong to the Christian Nadars and the rest are distributed between the other groups viz., the Hindu Nadars and Christian Mukkuvas. There are also 51 cots and 75 benches in this village and these are used for sleeping. The benches are mostly found among the well-to-do households of Christians and the cots are distributed between the middle and the poor income groups, particularly among the Hindu Nadars. This cot is made out of a bamboo frame and coir netting and it costs only between four to five rupees. The benches found in this village are of various dimensions but a bench fit for sleeping purposes costs about 15 to 20 rupees. The eleven almirahs and 12 bed-steads or cots made of good timber belong to the well-to-do households. Six out of the 11 almirahs and three out of the 12 bed-steads belong to the Christians and the rest to the Hindus. Out of the 20 stools nine are possessed by the Christians including the Mukkuvas and Vannans and the rest are distributed among Hindu households. The possession of furniture and consumer goods by different communities in the village is indicated in Table No.IV.



'Nel Pathayam'—a paddy storing bin

TABLE No. IV

Possession of Furniture and Consumer goods

Community	Number of households possessing													
	Table	Chair	Bed-stead	Local cot	Bench	Almirah	Stool	Wall-shelf	Mirror	Paddy storing box	Hurricane lantern	Battery torch light	Bicycle	Radio set
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Nadar	13	12	5	30	45	3	8	1	2	37	9	3	1	1
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	1	...	...	...	...	...	1	1	1	...	...
Nair	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	1	...	...	1	1	1	...	...	1	...	1	1	...	...
Chekkalai Vaniar	1	1	1	...	1	1	1	1	...	...	1	...	...	1
Vattakattu Nair	1	1	1	1	1	...	1	1	1	...	...	1	...	...
Vannan	...	...	1	1	...	...	1	...	...	...	...	...	...	...
Ayanavar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	9	8	2	8	16	3	6	...	1	7	4	4	...	...
Catholic Nadar	3	5	1	5	8	2	1	1	2	4	5	2	1	...
Catholic Mukkuva	2	1	...	2	3	...	1	...	1	...	2	...	...	1
Catholic Vannan	1	...	...	1	...	1	1	...	...	...	...	...	...	...
Total	31	28	12	50	75	11	20	4	8	49	23	12	2	3

The following table gives an additional information about the possession of these items made during the last five years.

Comparatively speaking, it is the Christian households which are better furnished than the Hindu households where these items of furniture are confined to the well-to-do and the only items of furniture come across in the poor households are cheap items like local cots or stools. Very few people possess costly consumer goods like radio sets and bicycles. There are only three radio sets in the village possessed respectively by one household each of Hindu Nadar, Chekkalai Vanian and Christian Nadar. The two bicycles are also owned by Nadar households. Twelve households possess torch lights and 23 households possess hurricane lanterns. None of them possess other consumer goods like mosquito nets, Gramaphone, etc.

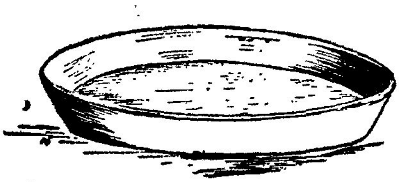
TABLE No. V

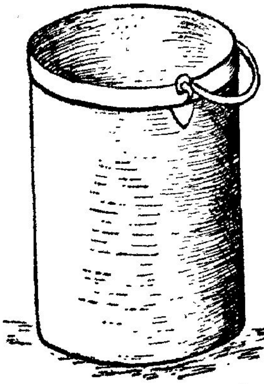
Furniture and consumer goods acquired in last five years

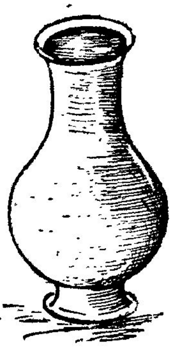
Community	No. of households which have acquired in the last 5 years: Furniture							Consumer goods				
	Table	Chair	Bed-stead	Bench	Almirah	Cot	Stool	Torch light	Hurricane lantern	Mirror	Paddy storing box	Radio set
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	1	1	...	1	1	1	...	1	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	1	1	...	...	...	...	1	...	...	...	...	1
Vattakattu Nair	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	2	1	...	...	...	1	...	...	...	...	...	...
Catholic Nadar	2	2	1	...	...	...	...	...	1	1	1	...
Catholic Mukkuva	...	...	...	...	...	...	...	...	1	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Total	6	5	1	1	1	2	1	1	2	1	1	1

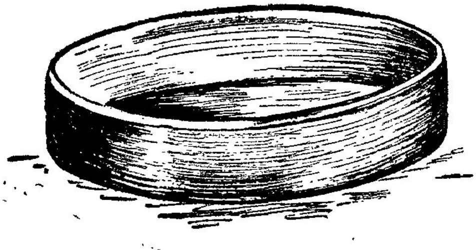
Utensils

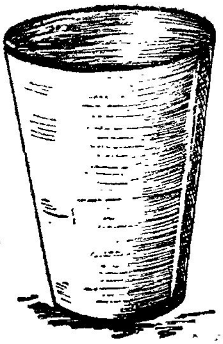
43. The kitchens in this village are dominated by the earthen-wares. Both in the rich as well as in the poor households, only mud vessels are used for cooking. For storing water, many among the middle income group and the rich people have brass or bronze pots and the majority of the poor people use only mud pots. For other household purposes, the lower middle class and the poor people generally use the cheap aluminium or enamel vessels which are available in the Pudukadai shops. Except for one or two brass or bronze vessels, most of the vessels found in the poor and lower middle class households are cheap



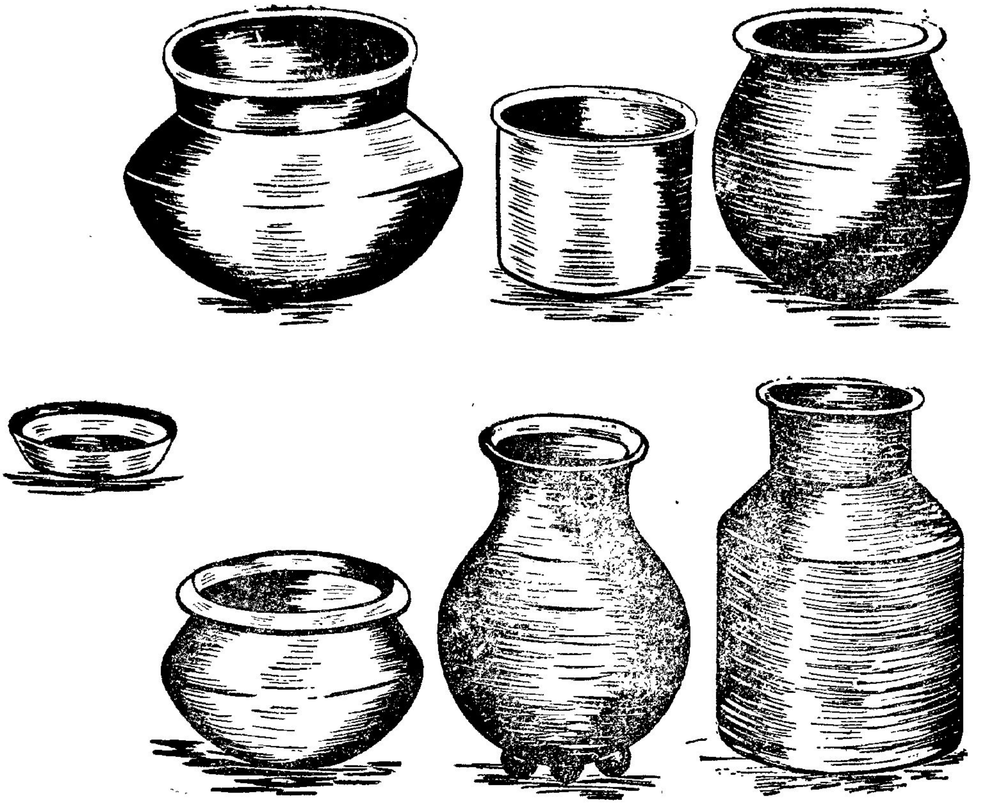


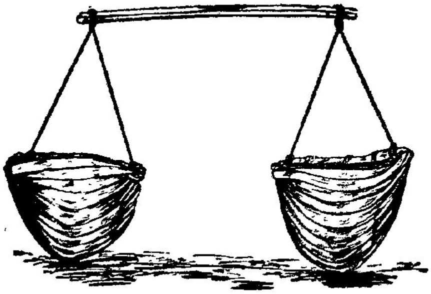




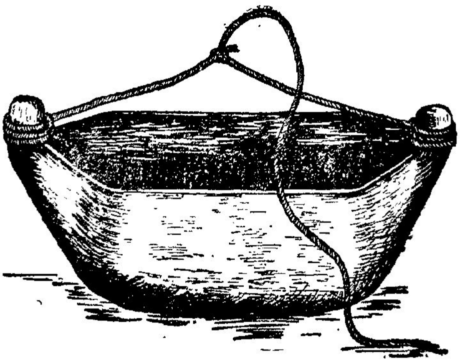


aluminium and enamel utensils. For eating also, many of these people use cheap enamel plates and aluminium tumblers. Among the comparatively affluent section, many of them possess brass tumblers and bornze vessels. We came across costly utensils like stainless-steel tumblers, plates and other vessels only in a few well-to-do households and the others are too poor to afford stainless steel tumblers, plates or vessels. In some of the very poor households, they use plates or small trays made out of mud for eating. Baskets made out of palm leaves are widely used in this village, primarily for bringing household articles from the shandy. The palm-leaf basket is a must for the toddy tapper also. A peculiar type of bucket made out of palmyra leaves or arecanut leaves is used for carrying water. Some of them who cannot afford a tin or aluminium bucket, make use of an improvised bucket made out of dried arecanut leaves for drawing water from the wells.





Water buckets made of palmyra leaf



Water bucket made of arecanut sheath

Dress

44. The dressing patterns we came across in this village are indicative of the poverty of the majority. The common dress for a man just consists of a dhothi of four yards and a small towel. The majority of the people go out bare-bodied with only dhothis around their waists and towels either tied round the head while they are working or thrown across the shoulders. These people normally do not wear shirts except on festive occasions and while they are going to towns, for which purpose they have one or two shirts. The only exception to this rule is in the case of the well-to-do people. In these cases, many of them wear banians or shirts when they are at home and people who are with banians at home, wear shirts whenever they go out of the village. The dhothi worn by the majority of the poor people is a rough and cheap kind which costs between two to three rupees per dhothi. A towel costs anywhere between 75 Paise to Rs. 1-25. In the case of womenfolk, the common mode of dressing is with a choli or upper garment and a saree of eight yards. Even here, it is the cheap hand-loom sarees costing between 12 to 18 rupees a saree, which are owned by the majority of the people, the finer and costlier varieties of sarees being confined to the upper middle class and the richer sections. Normally, only the adoloscents and the middle-aged women wear cholies and old women do not wear this upper garment but only cover themselves with the sarees. This being the normal pattern, deviation or the difference in dressing pattern is observed only in the case of Nair and Izhava Panikkar women in whose case the mode of dressing resembles more that of Keralite pattern than the Tamil pattern. In these cases, the normal dress consists of the choli or the upper garment and '*Mundu*' which measures normally about two yards and is worn around the waist. These women-folk do not wear any other upper garment except the choli but on festive occasions and whenever they go out of the house they wear another cloth called '*Neriyatu*' which is thrown across the shoulder covering the upper portion of the body. In the case of young girls, the normal dress consists of the choli and the petty coat or the skirt. In the case of young girls, the Keralite influence is more in evidence because many of the young girls in the poor families were seen wearing the mundu and the choli. The number of girls wearing skirts or pettycoats were few. This is more out of poverty than out of any liking for the particular type of dress. The mundu for these young girls are usually torn bits out of the sarees of their elders and even if it is a new cloth, the mundu does not involve much of stitching charges whereas they might have to pay about eight annas for stitching a skirt or a petty coat. The boys normally wear shorts and shirts except in the case of very poor boys who normally wear only shorts round their waists.

Ornaments

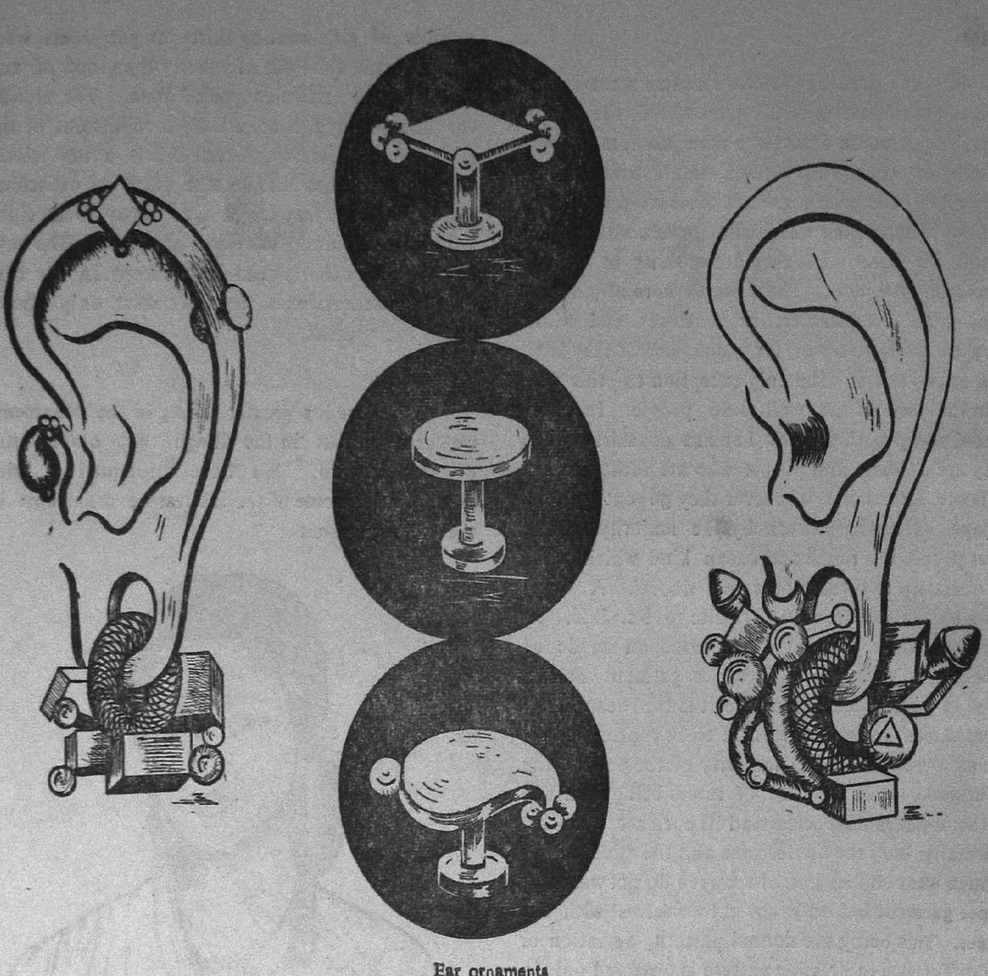
45. There is a greater variety in the ornaments we came across in the village than among the dressing pattern. We have attempted a brief description of some of the interesting ornaments in the following lines.

A young woman in her traditional ornaments

(i) Head, Nose and Ear Ornaments:

Thovali pathakkam: This is a head ornament made of gold and studded with precious stones. It is a flat, circular or octagon shaped ornament which is screwed into the hair.

Kondaippu: This is an ornamental hair-pin usually made of silver and the head of the pin is either a star shaped or flower shaped stud. It also consists of pearl like balls of silver strung to it.



Ear ornaments

Mukkuthi: These are nose screws usually made of gold. Some of them are studded with precious stones.

Kammal: These are the ear-studs which are made of gold and sometimes studded with precious stones. This is worn by all women, rich and poor.

Lolakku: This is also an ear ornament made of gold. It hangs down from the ear stud. These are usually confined to the adoloscents and young girls.

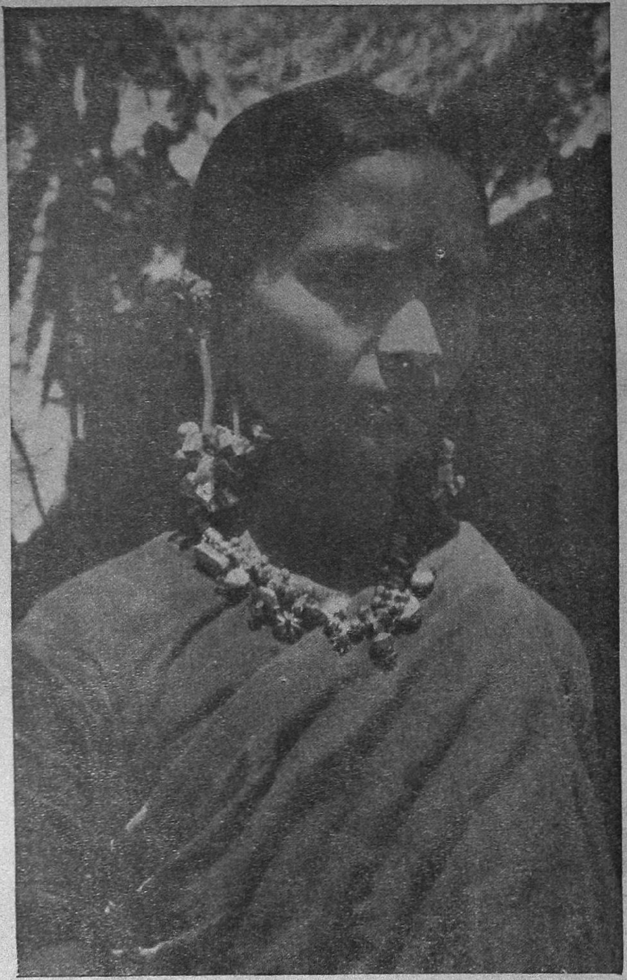
Thodu: This is also an ear ornament made of gold, which is confined to adoloscents and young girls. This is also attached to the ear-studs and pearl like gold balls are strung on the broader side of the ornament.

Murichi: This is a small stud like ear ornament which is worn on the upper portion of the ear.

Pampadam: This is by far the most striking ornament which we came across in this village. It consists of a big bunch of studs and rings made of gold. It is worn on the ear lobes. These are confined only to the old women who have long lobing ears. The size and weight of the Pampadam indicates the material prosperity.

(ii) Neck Ornaments: There is a great variety of neck ornaments ranging from a simple gold chain known as *Sarapilli* to other ornamental neck wears known as *Malais*. There are several kinds of Malais like Kanchana Malai, Kasumalai and Kuravaimalai.

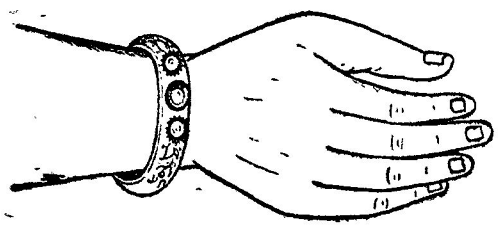
A Nadar woman in her traditional ornaments.



Ornaments worn by women.
The heavy ornament hanging down the lobing ear is known as 'Pampadam'.

The Thali of Nadar women

Another design of the Thali of Nadar women



Kappu- A thick bracelet worn by well-to-do women

Leg ornaments- The pathakolusu and Metti

(iii) Other Ornaments:

Pathakolusu: This is a leg ornament which is usually made of silver. It is generally worn on the anklets. Some people wear a kind of silver ring known as *Patha padagam* on their anklets in the place of this Kolusu.

Kappu: Kappu or bracelets made of gold are worn on the hand by the married ladies and by old women.

46. Among these ornaments, most of the costly golden ornaments are confined to the richer section of the population. The commom ornaments found among all classes are the nose screws and ear-studs made of gold and silver anklets. A number of old women among the middle and poor classes also have the ear ornament known as 'Pampadam'. The neck ornaments are mostly confined to the richer section and so also the other head ornaments. There are very few people who possess golden bangles and many of them wear only glass bangles. Besides these, a number of women have thickly strung Thalis. In addition to the Thali, they have flower shaped or star shaped studs attached to their Thali strings. The men-folk do not normally wear any ornament except a few who have the ear-studs known as *Kadukkans*.

Diet

47. The staple diet consists of tapioca and rice. Tapioca is an edible root grown extensively in Kanyakumari district particularly in the dry tracts of Vilavancode and Kalkulam taluks where the soil is unfit for paddy cultivation and water for irrigation is not available. Out of the 229 households as many as 228 households consume tapioca, the only solitary exception being a case of well-to-do household belonging to Chekkalai Vaniar community. Other grains like wheat or millets do not seem to be consumed in this village and their entire diet consists of rice and tapioca. The proportion of rice and tapioca in their food differs between income groups. In the low income groups which may be called the poor and the lower middle class sections, tapioca constitutes about 60% to 75% of their diet, the rest consisting of rice. In the case of rich and the upper middle classes, tapioca constitutes about 20% to 30% of their total food consumed. Tapioca is a cheap item of food which is available in plenty in the village. For many of the poor people of this village, rice is too costly to be taken for every meal and their diet largely consists of tapioca. For a family of five members, the expenditure on main food items alone would come to Rs. 1.25 to Rs. 1.50 per day if they are to eat rice both the times. If they are to eat tapioca both the times, the expenditure would not exceed about six to seven annas. So, the cost of rice is more than three times that of tapioca. This village is situated in a region where tapioca is extensively cultivated. The crop patterns of the pahuthi and the Block in which this village included is as follows:

Pahuthi		*acres*
Paddy	244	„
Tapioca	844	„
Coconut	870	„
Vegetables	25	„
Total area	1,983	„

Block	*acres*	
Paddy	,,	2,275
Tapioca	,,	11,000
Coconut	,,	3,000
Vegetables	,,	300
Plantain and other fruits	,,	780
Total area		17,355

Thus paddy is compatatively a crop of minor importance grown over only a small area and tapioca covers the maximum extent. The rice consumed by the people of this village is normally bought from the Pudukadai shops which import rice from the neighbouring taluks of Agastheeswaram and Thovala. Thus, rice is not only costly but also scarce. The dietary habits of the villagers is indicated in Table No. VI.

TABLE No. VI

Diet and Food Habits

Community	Total number of households	Number of vegetarian households	Number of non-vegetarian households	Households taking: Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals & more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	152	...	152	152	...	...	152	18	98	36
Kammalar	8	...	8	8	...	...	8	1	6	1
Kerala Mudaliar	2	...	2	2	...	...	2	...	...	2
Nair	1	...	1	1	...	...	1	...	1	...
Izhava Panikkar	1	...	1	1	...	...	1	...	...	1
Chekkalai Vaniar	1	...	1	1	...	...	...	...	...	1
Vattakattu Nair	1	...	1	1	...	...	1	...	...	1
Vannan	1	...	1	1	...	...	1	...	1	...
Ayanavar	1	...	1	1	...	...	1	1	...	...
Protestant Nadar	28	...	28	28	...	...	28	2	12	14
Catholic Nadar	21	...	21	21	...	...	21	3	13	5
Catholic Mukkuva	11	...	11	11	...	...	11	1	6	4
Catholic Vannan	1	...	1	1	...	...	1	...	1	...
Total	229	...	229	229	...	...	228	26	138	65

As regards the frequency of meals, majority of them have two square meals per day, one at noon and the other at night. Out of the 229 households' 164 or 71.62 per cent of the households live on two meals a day and the others on three meals a day. Their normal dietary pattern for the day is as follows. They usually break their fast in the morning with what is left over of the previous night's meal and in most cases it consists of some sort of gruel made out of cold rice mixed in water. Some well-to-do people take hot breakfasts which consist of Appam, Dosai or steam-cooked food known as Puttu. Their lunch consists of boiled tapioca along with fish curry or some hot accompaniments, in most cases rice and vegetables in the few households of well-to-do people. At nights, even the poor people have a hot meal or rice except in the extreme cases of poverty where they cannot afford rice every day and take rice only about three or four times a week. Some of the poor people take rice in the liquid form known as *Kanchi* or gruel but tapioca is invariably taken in the solid form, along with hot fish curry. Occasionally for a change, they take gruel or puttu made of tapioca powder or fried chips made out of tapioca slices. Very little of vegetables or other nutritious items of food like milk, curd or butter-milk are taken by these people. All the households in this village are non-vegetarians and fish is a staple food for these people. The rich as well as the poor eat fish very often and there are a number of people who eat fish every day. Even in the poor households fish is taken every day. Fish

is always available in the Pudukadai market where both fresh and dried fishes are sold. Fresh fish is brought from the nearby Thengapatnam which is a famous fishing centre. For many of the poor people fish is the only item of non-vegetarian food which is frequently consumed, meat or chicken being occasional luxuries. Beef and pork are prohibited items of food for all the communities except for Ayanavars. According to a sample taken during our food survey in Vilavancode taluk, we find that average expenditure on the main items of food for an adult comes to about 27 Paise per day. Daily an adult consumes about 10.5 ounces of rice costing 19 Paise and 22 ounces of tapioca costing 8 Paise. This shows not only that the tapioca is consumed on a large scale but also the comparative cheapness of tapioca. The food habits of this village conform to the taluk pattern.

Public Health and Hygiene

48. The scattered disposition of the houses is conducive to healthy living and this fact possibly explains the comparative freedom of the village from epidemics like plague and cholera. There has not been any incidence of plague so far and the last occasion when there was an outbreak of cholera was in 1936. But the other diseases like fever, dysentery etc. take a heavy toll of life every year. The interior of the dwellings are far from clean and the standard of personal hygiene is also not too high. The cattle are usually tied very close to the dwellings and the cattle sheds provide ideal breeding ground for the mosquitoes. Many of them take bath every alternate day except during the cold season. For these people, bath at best means a dip in the water. Out of the 229 households, 71 households have stated that they do not use any toilet soap while bathing. They wash their clothes themselves in many cases. They usually bathe in the nearby Kuzhithurai river and some of the womenfolk and the old-aged bathe in the backyards of the houses. They change their clothes twice or thrice a week but only very few people present a clean and tidy appearance. The village has no protected water supply and the drinking water is obtained from the nine drinking water wells in the village, four of which are public wells and the others are private wells. There are no separate places set apart for latrines and these people usually answer their calls of nature in the thickly wooded village site itself. Table No. VII shows the material habits of the various communities in the village.

TABLE No. VII

Material Habits

Community	Total number of households	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of			No. of households that do not use toilet/washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send clothes to washerman having monthly income of		
		Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Nadar	152	...	...	...	8	29	115	8	22	74	...	7	41	8	26	99	...	3	16
Kammalar	8	...	...	...	...	1	7	...	...	6	...	1	1	...	...	6	...	1	1
Kerala Mudaliar	2	...	...	...	...	2	...	...	2	...	...	...	...	...	2	...	...	...	...
Nair	1	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Izava Panikkar	1	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Chekkalai Vaniar	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...	...
Vattakattu Nair	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...	...
Vannan	1	...	...	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	...
Ayanavar	1	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1
Protestant Nadar	28	...	...	...	1	9	18	1	8	11	...	1	7	1	9	13	...	...	5
Catholic Nadar	21	...	...	...	1	5	15	...	2	9	1	3	6	1	3	14	...	2	1
Catholic Mukkuva	11	...	...	...	1	3	7	1	3	7	...	...	...	1	3	7	...	...	...
Catholic Vannan	1	...	...	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1	...
Total	229	...	...	...	13	52	164	12	39	107	1	13	57	13	45	140	...	7	24

Women-folk engaged in pealing of tapioca.
Tapioca is one of the main food items.

An young woman on her way to the drinking-water well.

A drinking-water well

49. The diseases which frequently occur here are rheumatism, fever, dysentery, asthma and intestinal maladies. Rheumatism rarely proves fatal but fever takes a heavy toll of life. Typhoid and malaria fever seem to be common occurrences in this village and after 1959 when the Government introduced the National Malaria Eradication Programme in this village, the incidence of malaria is reported to have come down. The National Malaria Eradication staff visit the village once a month or two months and spray D. D. T. over the dirty spots. Asthma, and T. B. are also said to be common in this village. In the last 10 years, there have been eight deaths due to T. B. and Asthma and at the time of the survey, there were 10 cases of people suffering from T. B. There were also two cases of leprosy in this village. Dysentery and intestinal troubles are the other major causes of deaths and there have been 10 deaths due to these in the last 10 years. The villagers commonly attribute their intestinal troubles to eating of tapioca. The incidence of Chicken pox has come down in the last 10 years. In recent days, a number of people have been vaccinated. Ninety three people have been vaccinated within the last six months and 1,033 people have been vaccinated at least once so far. The Health Assistant who is stationed at Painkulam is in charge of vaccination and other preventive measures against outbreak of epidemics. The Health Assistant is also responsible for the registration of births and deaths.

Medical Facilities

50. Only ayurvedic and homeopathic practitioners are available in the village. There is a Government Ayurvedic Dispensary in this village and there is a homeopathic practitioner in the nearby Pudukadai. The nearest Government dispensary with allopathic doctor is the primary health centre at Munchira, the Panchayat Union Headquarters. There is a Government dispensary at Thengapatnam. There is also a well-equipped Government hospital at Marthandam. Except for cases of serious illnesses, these people mostly resort to ayurvedic or homeopathic medicine. In cases where their maladies do not respond to homeopathic or ayurvedic treatment they go to Marthandam or Munchira to consult the allopathic practitioners. Table No. VIII gives a detailed account of the medical system followed by the villagers.

TABLE No. VIII

Medical Care

Community	No. of Maternity cases confined					Ordinary Medical treatment				Medical consultation					Vaccination	
	In Hospital	By bringing doctor home	By qualified midwife at home	By unqualified that at home	Without assistance at home	Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	In public hospitals or in dispensaries	In private hospitals or in dispensaries	Allopaths	Homeopaths	Others	Atleast once	Within the last six months
1	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Nadar	21	1	3	591	9	2	59	4	87	147	8	3	40	90	670	60
Kammalar	...	...	...	22	1	2	...	...	6	8	...	2	2	1	27	7
Kerala Mudaliar	...	...	...	4	...	...	...	...	2	2	...	...	2	...	7	...
Nair	...	...	...	7	...	...	1	...	...	1	...	...	...	1	8	1
Izhava Panikkar	...	...	...	6	...	...	...	...	1	1	...	...	...	...	8	...
Chekkalai Vaniar	...	1	...	4	...	...	...	...	1	1	...	...	...	...	7	...
Vattakattu Nair	...	...	...	3	...	...	...	...	1	1	...	...	...	...	5	...
Vannan	...	...	...	2	...	...	1	...	...	1	...	...	...	1	3	...
Ayanavar	...	...	...	...	...	...	1	...	...	...	...	...	...	1	1	...
Protestant Nadar	...	1	...	108	...	...	9	...	19	28	6	...	11	13	140	10
Catholic Nadar	6	2	...	70	5	...	8	1	12	20	2	...	11	10	105	2
Catholic Mukkuva	4	...	...	36	...	...	2	...	9	11	5	...	...	10	44	13
Catholic Vannan	...	...	...	8	...	...	1	...	...	1	...	...	...	1	8	...
Total	31	6	3	861	15	4	82	6	138	222	21	5	66	128	1,033	93

Out of the 229 households, four households resort only to allopathic medicine, 87 households to ayurvedic and homeopathic medicine and as many as 138 households to a combination of these systems. This 'combination' is the common practice in vogue because they initially go to the ayurvedic dispensary in the village or the homeopathic practitioner in the nearby village and when their diseases do not respond to this treatment they seek the assistance of allopathic doctors either at the Government dispensary at Marthandam or at Thengapatnam or Munchira. Proper maternity assistance is not available in this village and the nearest place where one can get a mid-wife to assist in cases of delivery, is Munchira two miles away. It is only a few who either take the pregnant mothers to the hospitals or bring the midwives home for assisting in delivery. In a majority of cases, they do not seek the assistance of midwife at Munchira or other doctors but the local barber woman or some other woman of experience assists the mother in delivery. So far in this village 31 cases have been confined in hospitals and eight were confined at home with assistance of doctors or the midwives. A large number of cases viz., 861 cases, were assisted by unqualified Thais at home. Cases of maternity and infantile mortality are quite frequent in this village and in the last 10 years there have been as many as 15 cases of infantile mortality in this village. Out of the 15 cases five were deaths of children within one year, three were deaths between one and two years, six between two to three years and one child was in the four years. Despite this heavy toll of infantile mortality, many do not seek proper maternity assistance or take proper care of their childrens' health.

CHAPTER III

POPULATION

Growth of Population

51. The population of Kottuthal Azhamkulam according to our present survey is 1,406 persons comprising of 732 males and 674 females. In the year 1951, the population was only 1,061 and in the course of the last 10 years, it has increased by 345 persons which works out to a decennial rate of 32.5%. This is rather an abnormally high rate of increase when compared to the rates of population increase in the District and the State. In the decade 1951-61, the population of the State has registered an increase of only 11.85% and that of the district rose by 20.64%. The rate of population increase of Vilavancode taluk during the same period has been 21.91%. The rate of increase registered in the village seems to be much higher than the taluk and the district rates of increase. Examining the determinants of population increase, we find that the increase is not solely due to natural growth of population by the number of births being in excess of the number of deaths. In the last 10 years, 219 births and 59 deaths have been registered in this village and the natural increase is only about 160 persons or 15%. There is no reason to believe that the natural increase of population could be as low as 15% especially when the taluk population has increased by 21.91%. This is possibly due to under registration of births and deaths which is an admitted fact in villages like this. A Health Assistant stationed at Painkulam, 1½ miles away, is in charge of registration of births and deaths and he also admits the the possibility of under registration of births. This is so because a death invariably attracts public attention and the funeral is attended by the relatives and friends in and around the villages. A birth is comparatively unnoticed. Even assuming that the natural rate of increase is somewhere between 15 and 21 per cent, we still find that the variation of this village population during the last ten years is not fully accounted for by the natural increase. The other cause of this abnormal increase in population is migration. In the last ten years about ten to twelve households with a total number of 60 to 65 persons have migrated into this village whereas only about eight to nine people have left the village in search of jobs. The settlement history of the various communities in the village is given in Table No. IX.

TABLE No. IX

Settlement History

Community	Total number of households	Number of households settled: Before 5 generations			Between 4-5 generations			Between 2-3 generation			One generation			Present generation			Not known		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1 Nadar	152	118	377	352	29	93	83	2	5	5	1	3	3	2	5	8	...	...	...
2 Kammalar	8	1	...	2	4	11	11	1	2	1	...	...	...	2	8	5	...	...	...
3 Kerala Mudaliar	2	2	3	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Nair	1	1	4	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 Izhava Panikkar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	5	3	...	...	...
6 Chekkalai Vaniar	1	1	5	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Vattakattu Nair	1	1	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8 Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	2	2	...	...	...
9 Ayanavar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...	...
10 Protestant Nadar	28	18	64	49	7	23	20	1	4	4	...	...	...	2	7	6	...	...	...
11 Catholic Nadar	21	17	53	52	2	10	6	...	...	...	...	...	...	1	3	4	1	7	2
12 Catholic Mukkuva	11	8	21	25	2	4	6	1	3	4	...	...	...	...	...	...	...	...	...
13 Catholic Vannan	1	1	7	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	229	168	535	500	44	141	126	5	14	14	1	3	3	10	32	29	1	7	2

In addition to this immigration, the other cause of variation in population, as stated by the village officers and informants in the village are as follows: At the time when 1951 Census was taken viz., February 1951, a number of tappers from this village had gone to the neighbouring district of Tirunelveli in pursuit of their tradtional occupation. The period from February to April is the off season for the tapping industry in this village when many of these tappers go out to the adjoining district of Tirunelveli where tapping is in full swing at that time. According to our informants, a number of people belonging to this village who were counted outside during 1951 Census have been included in this survey.

Density

52. The village extends over an area of 250 acres or 0.39 square miles. The density of population works out to 3,577 persons per square mile which is a high figure when compared to the average density of the State and the district. The density of Vilavancode taluk works out to 1,905 persons per square mile and that of Kanyakumari district to 1,544 persons per square mile as against the State average of 672 persons per square mile. Thus we see that the village is situated in the most densely populated area. This high density is not manifested in congestion of dwellings like in many other densely populated villages, because the dwellings are scattered all over the area of the village unlike many other villages in Tamilnad where all the dwellings are clustered together in a small plot of built up area.

TABLE No. X

Size of Household

Community	Number of Households	Single Member			2—3 Members			4—6 Members			7—9 Members			10 Members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Nadar	152	...	...	...	20	28	25	72	193	183	49	194	191	11	68	52
Kammalar	8	...	...	...	3	2	5	3	11	7	2	8	7	...	...	...
Kerala Mudaliar	2	...	...	...	1	1	1	1	2	4	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...	...	...	...	1	4	5	...	...	...
Izhava Panikkar	1	...	...	...	...	...	...	...	...	...	1	5	3	...	...	...
Chekkalai Vaniar	1	...	...	...	...	...	...	...	...	...	1	5	2	...	...	...
Vattakattu Nair	1	...	...	...	...	...	...	1	1	5	...	...	...	...	...	...
Vannan	1	...	...	...	...	...	...	1	2	2	...	...	...	...	...	...
Ayanavar	1	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...
Protestant Nadar	28	1	...	1	3	5	3	8	19	19	15	65	50	1	9	6
Catholic Nadar	21	...	...	...	3	4	4	10	22	28	6	28	21	2	19	11
Catholic Mukkuva	11	...	...	...	3	2	6	3	7	9	5	19	20	...	...	...
Catholic Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	7	3
Total	229	1	...	1	34	44	45	99	257	257	80	328	299	15	103	72

Size of Household

53. The population of the village is distributed between 229 households and the average size of the household works out to six persons per household. There is only one single member household in this village and there are 34 small sized households with two to three members each. Thus only about 6.9% of the households are small sized and all the rest are medium sized and big families. Ninetynine households fall in the category of medium sized households with four to six members each and account for 36.5% of the total households. The rest viz., 99 households are big households with a membership of more than seven persons each and among them 15 households have more than 10 members each. The size of households and the types of families living in the households are shown in the Tables No. X and XI.

TABLE No. XI

Types of Families

Community	Total number of families	Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	152	100	18	14	20
Kammalar	8	4	1	1	2
Kerala Mudaliar	2	2	...	...	...
Nair	1	1	...	...	...
Izhava Panikkar	1	...	1	...	...
Chekkalai Vaniar	1	1	...	...	...
Vattakattu Nair	1	...	1	...	...
Vannan	1	1	...	...	...
Ayanavar	1	1	...	...	...
Protestant Nadar	28	16	6	3	3
Catholic Nadar	21	8	6	2	5
Catholic Mukkuva	11	6	1	1	3
Catholic Vannan	1	1	...	...	...
Total	229	141	34	21	33

Simple families are more prominent in the village. Out of 229 households as much as 141 households or 61.57% are simple families, consisting of father, mother and their unmarried children. A total number of 34 households or 14.85% are classified as intermediate families, consisting of one married couple with their children and with widowed, divorced or unmarried relatives. There are 21 joint families consisting of two married couples with or without children and relatives. The remaining thirty three families are treated as others.

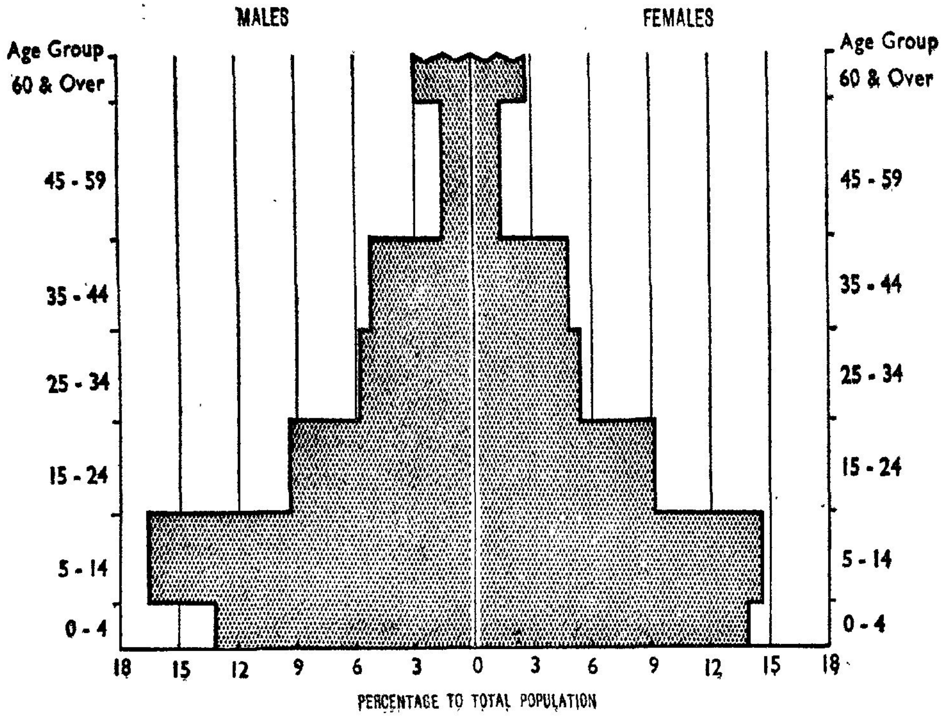
Sex Ratio

54. The village population comprises 732 males and 674 females which works out to a sex ratio of 920 groups of 0-9 and 10-14. In the age group 0-9, there are 192 females as against 202 males and in the next age group of 10-14 there are only 111 females as against 125 males. In the older age groups, the ratio is more or less, of parity with abnormality of a slight degree in some age groups like 35-44 and 45-59. This not only points to the fact that the number of male children born in the last ten years have been more than the number of female children but also that the number of males has been far in excess of the number of females among the migrants of lower age groups.

Age Structure

55. The striking feature of the age composition of this village population is the concentration of people in the lower age groups and comparatively selender proportion in the older age groups. As much about 44.8% of the population are below 14 years and only 5.8% of the population are above females per 1,000 males. Though this conforms to the taluk and district pattern of males being in excess of females yet it is an imbalance of an abnormal degree. In the Kanyakumari district, there are 979 females for every 1,000 males and in Vilavancode taluk, there are 964 females for every 1,000 males. In the year 1951, the sex ratio of the village was 961 females for every 1,000 males and in the last 10 years it has come down by 40 females, per 1,000 males. This is generally attributed to immigration of more males and also the excess of male births over female births. According to the register of births, 115 males and 104 females were born in this village in the last 10 years. The abnormality of sex ratio is most pronounced in the lower age

AGE PYRAMID



the age of 60. Thus, nearly 50% of the village population are either children below 14 years or old-aged people above the age of 60. The proportion of population progressively declines as we go up the age groups, as may be seen from the statement to follow:

Age-groups	Percentage to the total population of the village	Corresponding percentage in Kanyakumari district	Corresponding percentage in Madras State
0–14	44.80	41.2	37.6
15–29	24.97	25.2	25.9
30–44	15.08	17.1	19.2
45–59	9.32	11.0	11.6
60 & over	5.83	5.5	5.6

Thus, the proportion of population in all the age groups except 0-14 and the 60 and over is less in the village than the district and State averages. In the two age groups of 0-14 and 60 and over, the proportion of village population is greater than the State and the district averages. The proportion of children to the total population in this village is abnormally high viz., 44.8% when compared to the State average of 37.6% and district average of 41.2%. This abnormally high proportion of people in the lower age group of 0-14, only indicates a high birth rate. We have indicated earlier in another context about the high infant mortality in this village due to the lack of maternity facilities and the failure of these people to seek any type of maternity assistance outside. These factors are also reflected in the age composition where a greater proportion of people die by the time they reach the higher age group. The classification of the village population according to age groups and marital status is given in Table No. XII.

TABLE No. XII

Age And Marital Status

Community	Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	934	483	451	329	268	147	149	7	31	...	3
	0— 4	130	59	71	59	71	...	...	...	...	...	...
	5— 9	142	75	67	75	67	...	...	...	...	...	...
	10—14	154	84	70	84	70	...	...	...	...	...	...
	15—19	93	48	45	48	43	...	2	...	...	...	...
	20—24	80	42	38	40	16	2	20	...	...	...	2
	25—29	57	25	32	16	1	9	31	...	...	...	...
	30—34	41	23	18	4	...	19	17	...	1	...	...
	35—44	96	53	43	2	...	50	40	1	3	...	...
	45—59	87	46	41	1	...	42	32	3	8	...	1
	60 & over	54	28	26	...	...	25	7	3	19	...	...
Kammalar	All ages	40	21	19	13	10	7	7	1	1	...	1
	0— 4	4	4	...	4	...	...	...	...	...	...	...
	5— 9	4	2	2	2	2	...	...	...	...	...	...
	10—14	10	6	4	6	4	...	...	...	...	...	...
	15—19	5	1	4	1	4	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	4	1	3	...	...	1	2	...	...	...	1
	35—44	6	3	3	...	...	3	2	...	1	...	...
	45—59	2	2	...	...	...	2	...	...	...	...	...
	60 & over	3	2	1	...	...	1	1	1	...	...	...
Kerala Mudaliar	All ages	8	3	5	1	3	2	2	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	...	3	...	3	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	1	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nair	All ages	9	4	5	3	4	1	1	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	All ages	8	5	3	4	1	1	1	...	1	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	...	...	1	1	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	All ages	7	5	2	4	1	1	1	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	2	...	...	...	...	...	...	...
	20—24	2	1	1	1	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vattakattu Nair	All ages	6	1	5	...	3	1	1	...	1	...	...
	0— 4	2	...	2	...	2	...	...	...	...	...	...
	5— 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Vannan	All ages	4	2	2	1	1	1	1	...	...	...	...
	0— 4	2	1	1	1	1	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	All ages	3	2	1	1	...	...	...	1	1	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	1	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Protestant Nadar	All ages	177	98	79	66	45	29	29	3	5	...	...
	0— 4	30	18	12	18	12	...	...	...	...	...	...
	5— 9	23	12	11	12	11	...	...	...	...	...	...
	10—14	28	15	13	15	13	...	...	...	...	...	...
	15—19	19	11	8	11	7	...	1	...	...	...	...
	20—24	12	6	6	5	2	1	4	...	...	...	...
	25—29	11	6	5	4	...	2	5	...	...	...	...
	30—34	8	4	4	1	...	3	4	...	...	...	...
	35—44	21	12	9	...	...	12	9	...	...	...	...
	45—59	12	8	4	...	...	8	4	...	...	...	...
	60 & over	13	6	7	...	...	3	2	3	5	...	...
Catholic Nadar	All ages	137	73	64	54	36	17	20	2	8	...	...
	0— 4	14	8	6	8	6	...	...	...	...	...	...
	0— 9	19	10	9	10	9	...	...	...	...	...	...
	10—14	25	13	12	13	12	...	...	...	...	...	...
	15—19	17	8	9	8	8	...	1	...	...	...	...
	20—24	10	6	4	6	1	...	3	...	...	...	...
	25—29	11	9	2	5	...	4	2	...	...	...	...
	30—34	10	5	5	3	...	2	5	...	...	...	...
	35—44	9	3	6	...	...	3	4	...	2	...	...
	45—59	13	7	6	...	...	6	3	1	3	...	...
	60 & over	9	4	5	1	...	2	2	1	3	...	...
Catholic Mukkuva	All ages	63	28	35	18	22	9	9	1	4	...	...
	0— 4	5	1	4	1	4	...	...	...	...	...	...
	5— 9	8	4	4	4	4	...	...	...	...	...	...
	10—14	12	3	9	3	9	...	...	...	...	...	...
	15—19	8	4	4	4	4	...	...	...	...	...	...
	20—24	7	3	4	3	1	...	3	...	...	...	...
	25—29	3	3	...	1	...	2	...	...	...	...	...
	30—34	5	4	1	2	...	2	1	...	...	...	...
	35—44	5	...	5	...	...	...	3	...	2	...	...
	45—59	8	4	4	...	...	3	2	1	2	...	...
	60 & over	2	2	...	...	...	2	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Catholic Vannan	All ages	10	7	3	6	2	1	1	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	3	3	...	3	...	...	...	...	...	...	...
	10—14	3	2	1	2	1	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	1	1	...	...	...	1	...	—	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,406	732	674	500	396	218	223	14	51	...	4
	0— 4	191	93	98	93	98	...	...	...	...	...	...
	5— 9	203	109	94	109	94	...	...	...	...	...	...
	10—14	236	125	111	125	111	...	...	...	...	...	...
	15—19	150	75	75	75	71	...	4	...	...	...	...
	20—24	112	58	54	55	21	3	31	...	...	...	2
	25—29	89	45	44	28	1	17	43	...	...	...	...
	30—34	69	38	31	11	...	27	29	...	1	...	1
	35—44	143	75	68	2	...	72	60	1	8	...	—
	45—59	131	71	60	1	...	65	44	5	15	...	1
	60 & over	82	43	39	1	...	34	12	8	27	...	...

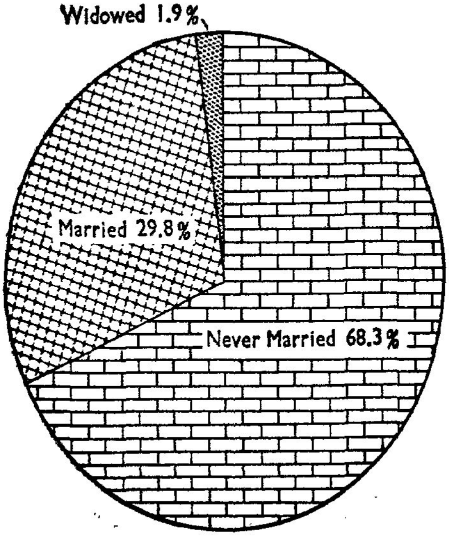
Marital Status

56. The abnormality in the age composition is also reflected in the marital structure of the village population. As much as 63.7% of the village population are not married and only 31.4% of the population are married, the rest being widowed and divorced who together account for about 5% of the population. This high percentage of unmarried population is due to concentration of large proportion of people in the low age-group 0-14. A greater percentage of males are unmarried than the females. As much as 69.61% of the males are unmarried as against 58.8% of the females who belong to that category. This is because of the fact that males marry at a later age than the females. The males generally marry when they are between 22 to 30 whereas the girls are married when they are between 19 and 24. There is only one unmarried girl in this village above the age of 25 whereas unmarried males above this age (25) are as many as 43. In the age-group 15-19 also, there are four married girls while there are no married male in this age-group.

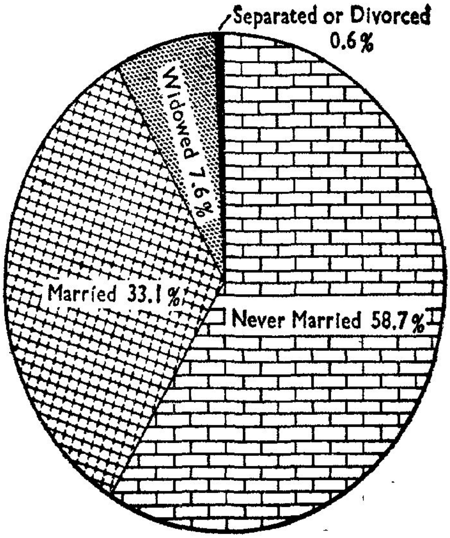
The married people constitute 31.4% of the total population and it comprises of 29.7% of the males and 33% of the female population. There are altogether 218 married males and 223 married females. Polygamy was prevalent among the Nadars two or three decades back when many of them used to take a second wife. But it has become rare now possibly because of statutory prohibition against it. We came across only two cases of polygamy i.e. people with more than one wife in this village.

57. The widowed and divorced people constitute about 5% of the total population. There are 31 widows who constitute 7.5% of the total female population and 14 widowers who constitute 1.8% of the total male population. Widows far outnumbering the widowers is a normal feature in many villages not only because the husbands generally predecease their wives but also because the widowers generally re-marry whereas the widow re-marriage is rare among females even though it is allowed by the community. The widows generally

MARITAL STATUS



MALES



FEMALES

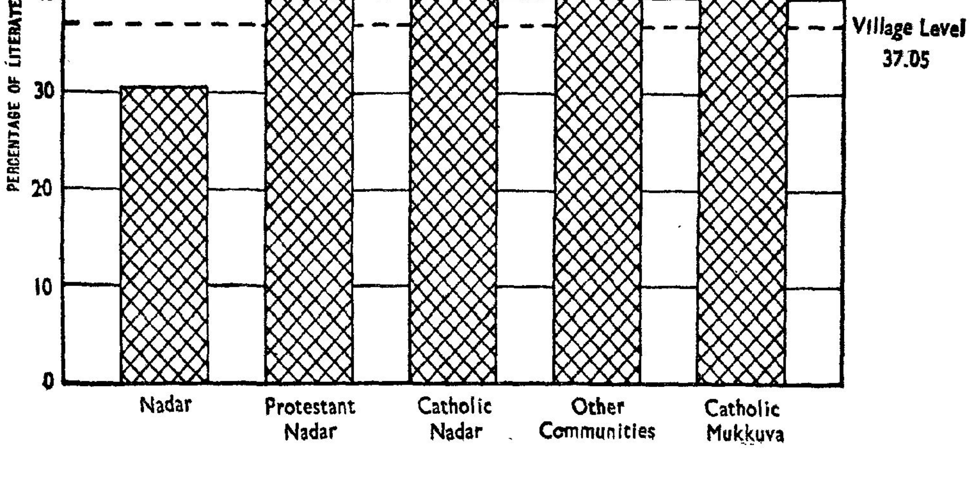
do not marry again unless they are young and have no children. All the widows in this village are above the age of 35 except one widow who is in the age group 30 to 34. All the widowers are also above the age of 35. There are four divorced and separated people in this village and all of them are females. Three of them belong to Nadar community where divorce is allowed and one belongs to Kammala Thattar community which is a case of *de facto* separation as divorce is not recognised in their community.

Literacy

58. The level of literacy in this village is fairly high as 37 out of every 100 persons are literates as against 31 out of every 100 persons in the whole State. This, however, is lower than the Kanyakumari district level of literacy which is 48·57%, second only to the level of literacy in Madras City. Bulk of the literates in this village are literates without educational standards who know just to read and write. 299 out of 521 or 57.39% of the total literates are literates without educational standards who know just to read and write and another 185 persons or 35.5% are literates who have studied upto the primary level. Only about 37 persons have studied beyond the primary level and these constitute only about 7% of the total literates. These comprise 29 Matriculates, five Intermediates and three Graduates. The level of literacy among the males is considerably higher than among the females. There are a total number of 318 male literates in this village and these constitute 43.85% of the total male population. 203 female literates constitute 29,6% of the female population. Bulk of the female literates are literates without educational standards. 61% of the female literates are literates without educational standards and another 34.5% have studied upto primary level. There are only nine matriculates among the women. Among the males, 55.2 per cent of the literates are literates who know just to read and write and another 36.2 per cent of the literates have studied upto primary standards. Thus only 4.5% of the female literates and 8.6% of the male literates have studied beyond the primary level.

59. Generally, the level of literacy among the Christians is slightly higher than among the Hindus. This is possibly because of the fact that Christians were the first to become aware of the advantages of education than the Hindus. The level of social awareness and the desire to study and settle down in white collared jobs is more conspicuous among the Christians than among the Hindus. In other words, 36,5% of the literate population of the

LITERACY BY COMMUNITIES



village is only about 28% of the total population of the village. Out of the nine female matriculates in this villages, six are Christians. Out of the 20 male matriculates, seven are Christians and the others are Hindus. There is one Graduate and one Intermediate among the Christians. Analysing the literacy levels of various communities in this village, we find the highest level of literacy among the Mukkuvas when we take into consideration the numerically significant groups of Hindu Nadars, Christian Nadars, Mukkuvas and Kammalas. The level of literacy is lowest among Hindu Nadars where only about 30 out of every 100 persons are literates. Among the Christian Nadars, the level of literacy is about 47%. The age group-wise classification of literacy standard among various communities in the village is furnished in Table No, XIII.

TABLE No. XIII

Literacy

Community	Age-group	Total Population			Illiterate		Literate without educational standard		Primary or Junior basic		Metric or higher Secondary		Intermediate or P. U. C.		Graduate	
		P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Nadar	All ages	934	483	451	299	351	108	69	60	30	12	1	3	...	1	...
	0—4	130	59	71	59	71	...	...	...	...	...	...	...	...	...	...
	5—9	142	75	67	29	31	46	36	...	...	...	...	...	...	...	...
	10—14	154	84	70	34	32	29	27	21	11	...	...	...	...	...	...
	15—19	93	48	45	20	28	5	2	18	15	4	...	1	...	...	...
	20—24	80	42	38	25	32	4	2	6	3	5	1	2	...	...	...
	25—29	57	25	32	16	30	5	1	2	1	2	...	...	...	...	...
	30—34	41	23	18	14	17	6	1	2	...	...	...	...	...	...	...
	35—44	96	53	43	36	43	10	...	6	...	1	...	...	...	1	...
	45—59	87	46	41	39	41	2	...	5	...	...	...	...	...	...	...
	60 & over	54	28	26	27	26	1	...	...	...	...	...	...	...	...	...
Kammalar	All ages	40	21	19	9	10	9	6	3	2	...	1	...	...	...	...
	0—4	4	4	...	4	...	...	...	...	...	...	...	...	...	...	...
	5—9	4	2	2	...	...	2	2	...	...	...	...	...	...	...	...
	10—14	10	6	4	1	1	4	2	1	1	...	...	...	...	...	...
	15—19	5	1	4	...	2	...	1	1	1	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1	...	...	...	...
	25—29	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	30—34	4	1	3	...	3	1	...	...	...	...	...	...	...	...	...
	35—44	6	3	3	1	2	1	1	1	...	...	...	...	...	...	...
	45—59	2	2	...	2	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	1	1	1	...	...	...	...	...	...	...	...	...

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Kerala Mudaliar	All Ages	8	3	5	2	5	1	...	...	...	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	...	3	...	3	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	All Ages	9	4	5	2	1	1	4	1	...	...	...	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	10—14	3	1	2	...	...	...	2	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	30—34	...	—	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	All Ages	8	5	3	1	2	2	1	2	...	...	...	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	...	...	1	1	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Chekkalai Vaniar	All Ages	7	5	2	...	...	...	...	2	1	1	1	1	...	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	...	...	...	...	2	...	...	...	...	...	...	...
	20—24	2	1	1	...	...	...	...	...	...	...	1	1	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Vattakattu Nair	All Ages	6	1	5	...	2	...	2	1	1	...	...	...	...	...	...
	0—4	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	5—9	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	All Ages	4	2	2	1	1	...	...	1	1	...	...	...	...	...	...
	0—4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

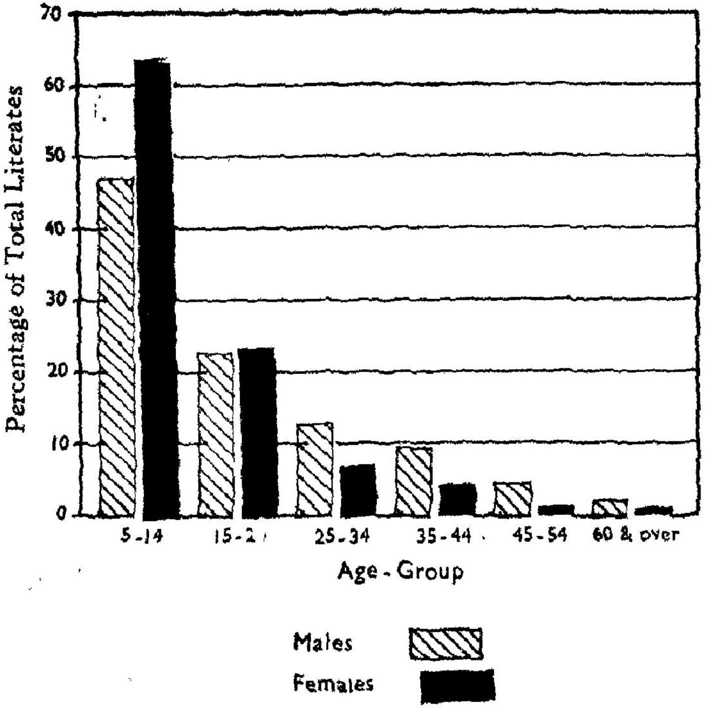
Table No. XIII (Contd.)

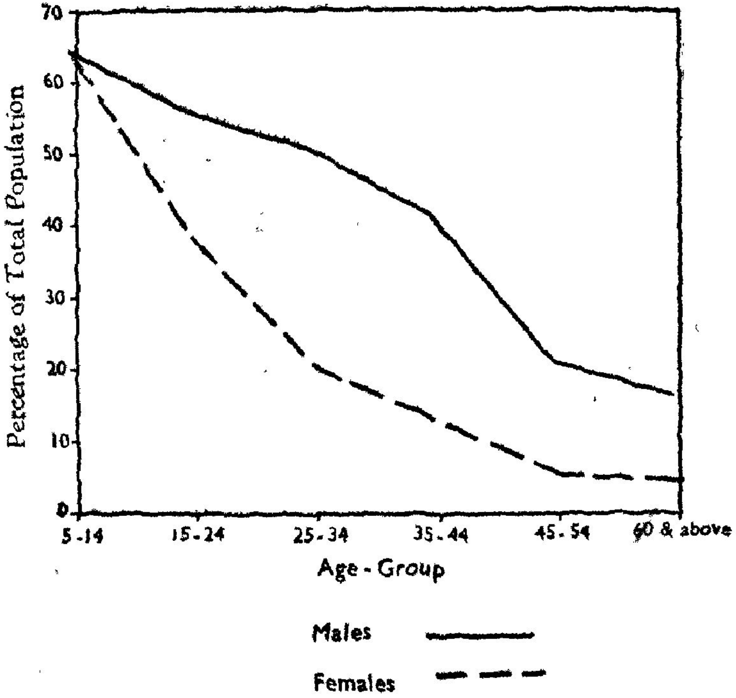
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Ayanavar	All Ages	3	2	1	1	1	1	...	...	...	...	...	...	...	...	...
	0– 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5– 9	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15–19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20–24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25–29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30–34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35–44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45–59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	All Ages	177	98	79	52	43	18	14	23	18	3	4	1	...	1	...
	0– 4	30	18	12	18	12	...	...	...	...	...	...	...	...	...	...
	5– 9	23	12	11	4	4	8	7	...	...	...	...	...	...	...	...
	10–14	28	15	13	3	4	5	4	7	5	...	...	...	...	...	...
	15–19	19	11	8	4	2	1	...	6	6	...	...	...	...	...	...
	20–24	12	6	6	4	2	...	...	...	1	1	3	1	...	...	...
	25–29	11	6	5	2	3	1	...	1	1	2	1	...	...	...	...
	30–34	8	4	4	3	2	...	...	...	2	...	...	...	...	1	...
	35–44	21	12	9	4	4	1	2	7	3	...	...	...	...	...	...
	45–59	12	8	4	5	4	1	...	2	...	...	...	...	...	...	...
	60 & over	13	6	7	5	6	1	1	...	...	...	...	...	...	...	...
Catholic Nadar	All Ages	137	73	64	31	38	23	17	18	8	1	1	...	...	...	...
	0– 4	14	8	6	8	6	...	...	...	...	...	...	...	...	...	...
	5– 9	19	10	9	4	...	6	9	...	...	...	...	...	...	...	...
	10–14	25	13	12	3	3	4	5	6	4	...	...	...	...	...	...
	15–19	17	8	9	1	6	5	...	2	2	...	1	...	...	...	...
	20–24	10	6	4	3	2	1	1	1	1	1	...	...	...	...	...
	25–29	11	9	2	3	2	3	...	3	...	...	...	...	...	...	...
	30–34	10	5	5	1	2	2	2	2	1	...	...	...	...	...	...
	35–44	9	3	6	2	6	...	...	1	...	...	...	...	...	...	...
	45–59	13	7	6	4	6	1	...	2	...	...	...	...	...	...	...
	60 & over	9	4	5	2	5	1	...	1	...	...	...	...	...	...	...

Table No. XII (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Catholic Mukkuva	All Ages	63	28	35	9	17	11	9	5	8	3	1	...	...	...	...
	0–4	5	1	4	1	4	...	...	...	...	...	...	...	...	...	...
	5–9	8	4	4	...	...	4	4	...	...	...	...	...	...	...	...
	10–14	12	3	9	1	1	2	3	...	5	...	...	...	...	...	...
	15–19	8	4	4	2	1	...	1	2	2	...	...	...	...	...	...
	20–24	7	3	4	...	3	...	...	1	...	2	1	...	...	...	...
	25–29	3	3	...	1	...	1	...	...	...	1	...	...	...	...	...
	30–34	5	4	1	...	...	4	1	...	...	...	...	...	...	...	...
	35–44	5	...	5	...	4	...	...	...	1	...	...	...	...	...	...
	45–59	8	4	4	3	4	...	...	1	...	...	...	...	...	...	...
	60 & over	2	2	...	1	...	...	...	1	...	...	...	...	...	...	...
Catholic Vannan	All Ages	10	7	3	4	3	3	...	...	...	...	...	...	...	...	...
	0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5–9	3	3	...	...	...	3	...	...	...	...	...	...	...	...	...
	10–14	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	15–19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20–24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25–29	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	30–34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35–44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45–59	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All Ages	1,406	732	674	411	474	177	122	116	69	20	9	5	...	3	...
	0–4	191	93	98	93	98	...	...	...	...	...	...	...	...	...	...
	5–9	203	109	94	38	35	71	59	...	...	...	...	...	...	...	...
	10–14	236	125	111	44	42	44	43	37	26	...	...	...	...	...	...
	15–19	150	75	75	27	43	11	5	32	26	4	1	1	...	...	...
	20–24	112	58	54	32	39	5	3	8	5	9	7	4	...	...	...
	25–29	89	45	44	23	37	11	3	6	3	5	1	...	...	...	...
	30–34	69	38	31	18	24	13	4	4	3	...	...	...	...	3	...
	35–44	143	75	68	44	60	13	4	17	4	1	...	...	...	...	...
	45–59	131	71	60	56	58	5	...	10	2	...	...	...	...	...	...
	60 & over	82	43	39	36	38	4	1	2	...	1	...	...	...	...	...

LEVEL OF LITERACY





Most of the young girls are kept away from school engaged in household duties.

60. Examining the levels of literacy of each age-group, we find the highest level of literacy in the age group 5—9 where 64 per cent of the people are literates. It is equally high in the age-group 10—14, but it gradually declines when we go up the age groups. It is only 53·3% in the age group 15—19, 36.5% in the age group 20—24 and 32.6% in the age group 25—29. In the age-group 35 and above, only 17·6% of the population are literates. Thus, the percentage of literacy gradually declines from the lower age-groups to the higher age-groups. This is indicative of the fact that more and more children go to schools these days unlike in the past. Even now, a considerable number viz., 30 to 32 per cent of the children of the school going age are not attending school but stay at home to assist their parents in household work and other occupations. There is a higher secondary school in Ananthamangalam just adjoining this village and majority of the school going children from this village attend this school. As many as 147 children from this village are attending the school at Ananthamangalam and a number of boys are studying in the high school at Munchira. Facilities for college education are available at Nagercoil and at present only one boy from this village is pursuing college studies. None of the girls from this village is studying in college but 2 girls who have completed their matriculation are undergoing teacher's training in the Government Training Institute at Kuzhithurai.

Economically Active Population

61. Three hundred and sixty four persons who have been returned as workers constitute the economically active population of the village. This comprises of 327 males or 89.8 per cent of the male population and 37 females or 10·2 per cent of the female population. The economically active population constitutes only 25·9 per cent of the total population. The reasons for this low volume of working force in this village is mainly because many of the womenfolk do not go for work and confine themselves to household work. In the whole village, there are only 37 women workers constituting a small per centage of 10 per cent of the total female population. This includes three salaried workers of teacher, 16 general coolies and other people engaged in coir twisting, weaving and fish selling. A large majority of the menfolk have been returned as workers and the non-workers among menfolk constitute only about 10 per cent of the total male population. Bulk of the workers belong to the working age group of 15-59 and the rest are child workers and old aged workers. There are 12 child workers in the age-group 0-14 and 22 old aged workers above the age of 60 years. Workers in the age-group 15-59 constitute 91 per cent of the total working population and the child workers and the old aged workers constitute 9 per cent. There are only 67 non-workers in the age-group 15-59 and out of this, 30 are pursuing their studies, 18 are dependants and the rest are unemployed persons. In this age-group, 19 men are in search of employment and have not secured any employment so far. The unemployed persons constitute about 2·3 per cent of the non-workers. The village population is classified age-group wise, as well as according to its working status in Table No. XIV.

TABLE No. XIV

Workers and Non-Workers By Sex and Age Groups

Community	Age group	Total Population			Workers			Non-workers		
		P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	All Ages	934	483	451	231	218	13	703	265	438
	0— 4	130	59	71	...	...	...	130	59	71
	5— 9	142	75	67	...	...	...	142	75	67
	10—14	154	84	70	8	8	...	146	76	70
	15—19	93	48	45	29	27	2	64	21	43
	20—24	80	42	38	34	31	3	46	11	35
	25—29	57	25	32	25	24	1	32	1	31
	30—34	41	23	18	25	23	2	16	...	16
	35—44	96	53	43	52	50	2	44	3	41
	45—59	87	46	41	44	42	2	43	4	39
	60 & over	54	28	26	14	13	1	40	15	25
Kammalar	All Ages	40	21	19	10	8	2	30	13	17
	0— 4	4	4	...	...	...	...	4	4	...
	5— 9	4	2	2	...	...	...	4	2	2
	10—14	10	6	4	1	1	...	9	5	4
	15—19	5	1	4	1	1	...	4	...	4
	20—24	1	...	1	...	...	...	1	...	1
	25—29	1	...	1	...	...	...	1	...	1
	30—34	4	1	3	2	1	1	2	...	2
	35—44	6	3	3	4	3	1	2	...	2
	45—59	2	2	...	2	2	...	...	...	...
	60 & over	3	2	1	...	...	...	3	2	1
Kerala Mudaliar	All Ages	8	3	5	6	3	3	2	...	2
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	3	...	3	3	...	3	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	1	1	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	1	...	...	...	...
	45—59	2	1	1	1	1	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nair	All Ages	9	4	5	1	1	...	8	3	5
	0— 4	2	1	1	...	...	...	2	1	1
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	3	1	2	...	...	...	3	1	2
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Izhava Panikkar	All Ages	8	5	3	1	1	...	7	4	3
	0— 4	2	1	1	...	...	...	2	1	1
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	1	1	...	...	...	...	1	1	...
	15—19	1	1	...	...	...	...	1	1	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	1	1	...	1	...	1
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	All Ages	7	5	2	2	2	...	5	3	2
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	...	...	...	2	2	...
	20—24	2	1	1	...	...	...	2	1	1
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	1	1	...	1	1	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vattakattu Nair	All Ages	6	1	5	1	1	...	5	...	5
	0— 4	2	...	2	...	...	...	2	...	2
	5— 9	1	...	1	...	...	...	1	...	1
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	1	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Vannan	All Ages	4	2	2	1	1	...	3	1	2
	0— 4	2	1	1	...	...	...	2	1	1
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Ayanavar	All Ages	3	2	1	1	...	1	2	2	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	1	...	1	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Protestant Nadar	All ages	177	98	79	41	38	3	136	60	76
	0—4	30	18	12	...	...	...	30	18	12
	5—9	23	12	11	...	...	...	23	12	11
	10—14	28	15	13	...	...	...	28	15	13
	15—19	19	11	8	4	4	...	15	7	8
	20—24	12	6	6	4	3	1	8	3	5
	25—29	11	6	5	6	5	1	5	1	4
	30—34	8	4	4	3	3	...	5	1	4
	35—44	21	12	9	12	12	...	9	...	9
	45—59	12	8	4	9	8	1	3	...	3
	60 & over	13	6	7	3	3	...	10	3	7
Catholic Nadar	All ages	137	73	64	45	37	8	92	36	56
	0—4	14	8	6	...	...	...	14	8	6
	5—9	19	10	9	...	...	...	19	10	9
	10—14	25	13	12	3	2	1	22	11	11
	15—19	17	8	9	9	6	3	8	2	6
	20—24	10	6	4	4	4	...	6	2	4
	25—29	11	9	2	9	9	...	2	...	2
	30—34	10	5	5	5	5	...	5	...	5
	35—44	9	3	6	5	2	3	4	1	3
	45—59	13	7	6	8	7	1	5	...	5
	60 & over	9	4	5	2	2	...	7	2	5
Catholic Mukkuva	All ages	63	28	35	21	15	6	42	13	29
	0—4	5	1	4	...	...	...	5	1	4
	5—9	8	4	4	...	...	...	8	4	4
	10—14	12	3	9	...	...	...	12	3	9
	15—19	8	4	4	3	3	...	5	1	4
	20—24	7	3	4	3	2	1	4	1	3
	25—29	3	3	...	2	2	...	1	1	...
	30—34	5	4	1	2	2	...	3	2	1
	35—44	5	...	5	2	...	2	3	...	3
	45—59	8	4	4	7	4	3	1	...	1
	60 & over	2	2	...	2	2	...	...	...	...

Table No. XIV (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Catholic Vannan	All ages	10	7	3	3	2	1	7	5	2
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	3	3	...	...	...	...	3	3	...
	10—14	3	2	1	...	...	...	3	2	1
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	1	...	1	...	...	...
	45—59	1	1	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,406	732	674	364	327	37	1,042	405	637
	0— 4	191	93	98	...	...	...	191	93	98
	5— 9	203	109	94	...	...	...	203	109	94
	10—14	236	125	111	12	11	1	224	114	110
	15—19	150	75	75	49	41	8	101	34	67
	20—24	112	58	54	45	40	5	67	18	49
	25—29	89	45	44	44	42	2	45	3	42
	30—34	69	38	31	38	35	3	31	3	28
	35—44	143	75	68	80	71	9	63	4	59
	45—59	131	71	60	74	66	8	57	5	52
	60 & over	82	43	39	22	21	1	60	22	38

Non-Workers

62. There are altogether 1,042 non-workers in this village comprising of 405 male non-workers and 637 female non-workers. As much as about 40% (419) of the non-workers have been returned as dependents and these are mostly infants and small children not attending school. The dependents' group includes only 18 males and 16 females who belong to the age-group 15-59. Except these 34 persons, all the rest are either children below 14 years or aged people above the age of 60 years. The non-workers also include 304 children and boys attending school and these constitute about 29% of the total non-workers. The remaining non-workers are accounted by the 295 women who are solely engaged in household work and 24 persons including four women who are unemployed. Table No. XV gives the nature of activities of the non-working population of this village.

WORKING FORCE

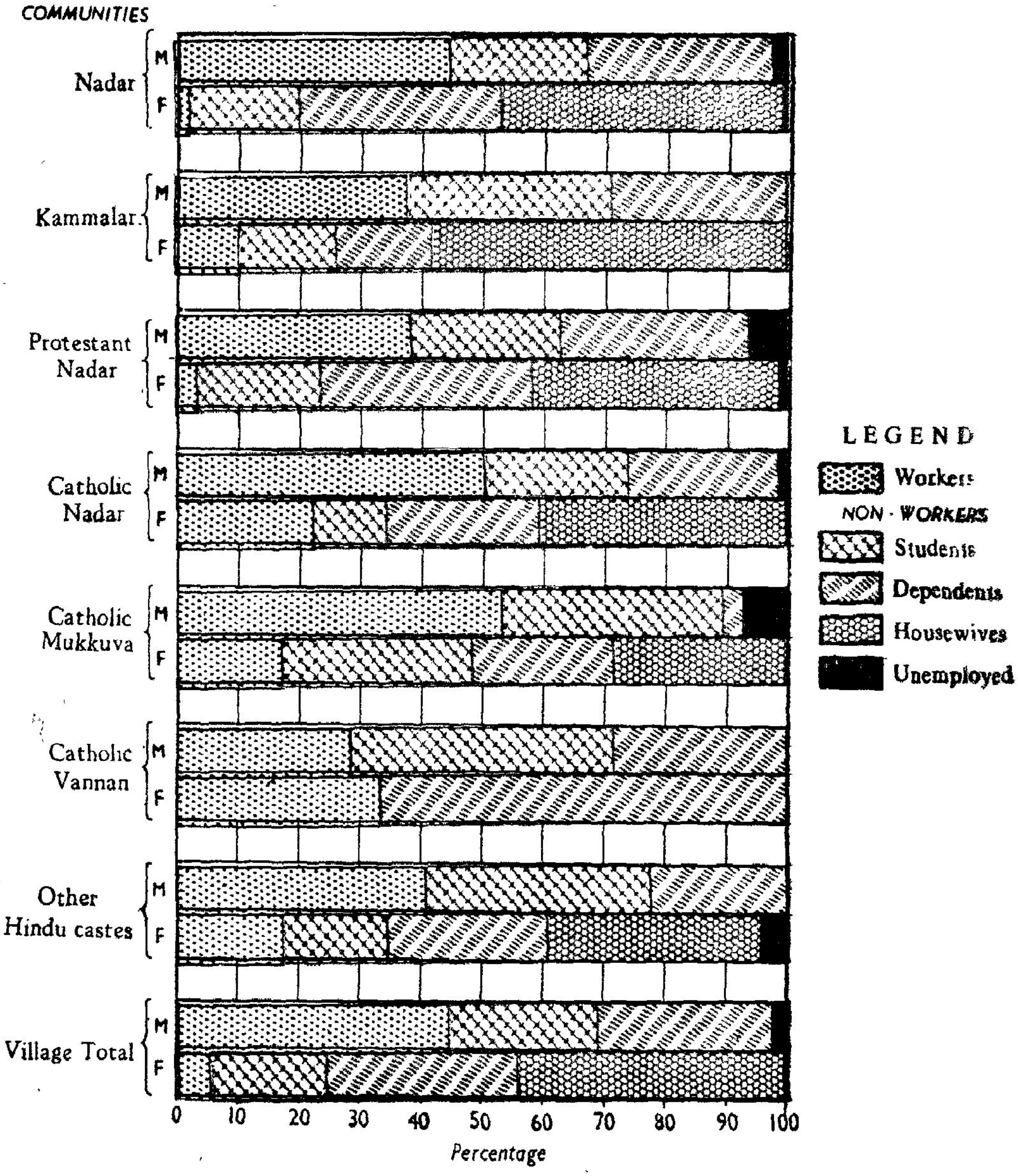


TABLE No. XV

Non-Workers by Sex, Age-group and Nature of Activity

Community	Age-group	Total Non-Workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled		Number of persons unemployed	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	703	265	438	108	79	...	208	146	149	11	2
	0— 4	130	59	71	...	...	...	...	59	71	...	...
	5— 9	142	75	67	43	34	...	...	32	33	...	...
	10—14	146	76	70	49	33	...	12	26	25	1	...
	15—19	64	21	43	12	12	...	26	7	5	2	...
	20—24	46	11	35	3	...	...	31	2	2	6	2
	25—29	32	1	31	1	...	...	31	...	...	...	...
	30—34	16	...	16	...	...	...	16	...	...	...	...
	35—44	44	3	41	...	...	...	41	1	...	2	...
	45—59	43	4	39	...	...	...	37	4	2	...	...
	60 & over	40	15	25	...	...	...	14	15	11	...	...
Kammalar	All ages	30	13	17	7	3	...	11	6	3	...	...
	0— 4	4	4	...	...	...	...	...	4	...	...	...
	5— 9	4	2	2	2	2	...	...	...	...	...	...
	10—14	9	5	4	5	1	...	2	...	1	...	...
	15—19	4	...	4	...	...	...	3	...	1	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...
	35—44	2	...	2	...	...	...	2	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	...	...	...	...	2	1	...	...
Kerala Mudaliar	All ages	2	...	2	...	...	...	2	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nair	All ages	8	3	5	1	3	...	1	2	1	...	...
	0— 4	2	1	1	...	...	...	...	1	1	...	...
	5— 9	1	1	...	...	...	...	...	1	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	All ages	7	4	3	3	...	...	2	1	1	...	...
	0— 4	2	1	1	...	...	...	...	1	1	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	All ages	5	3	2	3	...	...	1	...	...	...	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	2	...	...	...	...	...	...	...
	20—24	2	1	1	1	...	...	...	...	...	...	1
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vattakattu Nair	All ages	5	...	5	...	1	...	2	...	2	...	...
	0— 4	2	...	2	...	...	...	...	...	2	...	...
	5— 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Vannan	All ages	3	1	2	...	...	...	...	1	2	...	...
	0— 4	2	1	1	...	...	...	...	1	1	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	...	...	1	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	All ages	2	2	...	1	...	...	...	1	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Protestant Nadar	All ages	136	60	76	24	16	...	32	30	27	6	1
	0— 4	30	18	12	...	...	...	...	18	12	...	...
	5— 9	23	12	11	8	5	...	1	4	5	...	...
	10—14	28	15	13	12	8	...	2	3	3	...	...
	15—19	15	7	8	4	3	...	4	2	1	1	...
	20—24	8	3	5	...	...	...	4	...	...	3	1
	25—29	5	1	4	...	...	...	4	...	...	1	...
	30—34	5	1	4	...	...	...	4	...	...	1	...
	35—44	9	...	9	...	...	...	9	...	...	...	...
	45—59	3	...	3	...	...	...	3	...	...	...	...
	60 & over	10	3	7	...	...	...	1	3	6	...	...
Catholic Nadar	All ages	92	36	56	17	14	...	26	18	16	1	...
	0— 4	14	8	6	...	...	...	...	8	6	...	...
	5— 9	19	10	9	6	8	...	...	4	1	...	...
	10—14	22	11	11	8	5	...	2	3	4	...	...
	15—19	8	2	6	2	1	...	4	...	1	...	...
	20—24	6	2	4	1	...	...	4	...	...	1	...
	25—29	2	...	2	...	...	...	2	...	...	...	...
	30—34	5	...	5	...	...	...	5	...	...	...	...
	35—44	4	1	3	...	...	...	3	1	...	...	...
	45—59	5	...	5	...	...	...	4	...	1	...	...
	60 & over	7	2	5	...	...	...	2	2	3	...	...
Catholic Mukkuva	All ages	42	13	29	10	11	...	10	1	8	2	...
	0— 4	5	1	4	...	...	...	...	1	4	...	...
	5— 9	8	4	4	4	3	...	...	...	1	...	...
	10—14	12	3	9	3	7	...	...	...	2	...	...
	15—19	5	1	4	1	1	...	2	...	1	...	...
	20—24	4	1	3	1	...	...	3	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...
	30—34	3	2	1	...	...	...	1	...	...	2	...
	35—44	3	...	3	...	...	...	3	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XV (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Catholic Vannan	All ages	7	5	2	3	...	...	...	2	2	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	3	3	...	3	...	...	...	...	...	...	...
	10—14	3	2	1	...	...	...	...	2	1	...	...
	15—19	1	...	1	...	...	...	...	...	1	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,042	405	637	177	127	...	295	208	211	20	4
	0— 4	191	93	98	...	...	...	...	93	98	...	...
	5— 9	203	109	94	68	53	...	1	41	40	...	...
	10—14	224	114	110	79	56	...	18	34	36	1	...
	15—19	101	34	67	22	18	...	39	9	10	3	...
	20—24	67	18	49	6	...	...	43	2	2	10	4
	25—29	45	3	42	2	...	...	41	...	1	1	...
	30—34	31	3	28	...	...	...	28	...	...	3	...
	35—44	63	4	59	...	...	...	59	2	...	2	...
	45—59	57	5	52	...	...	...	49	5	3	...	...
	60 & over	60	22	38	...	...	...	17	22	21	...	...

CHAPTER IV

VILLAGE ECONOMY

Sources of Livelihood

63. Household industries and agriculture are the two important sources of livelihood for the people of this village. Palm-gur making is the important household industry of the village. Palmyra-tapping and palm-gur making are the predominant occupations of the dominant community of this place. Dry cultivation is predominant here as there are no sources of irrigation as the soil is also of an inferior variety. Tapioca and pulses are widely grown here. There are a number of fruit-yielding trees like jack, tamarind, coconut etc., in this village. These fruit-yielding trees and petty business ventures are the other two significant sources of livelihood. The occupational classification of households in the village is given in Table No. XVI.

TABLE No. XVI

Occupational Classification of Households

Community	Total No. of Households	Households engaged in: Cultivation only	Traditional Industry only	Non-Traditional Industry only	Business only	Cultivation & Traditional Industry	Cultivation and Business	Business and Traditional Industry	Business & Non-Traditional Industries	Other Occupations	Details of Industries	Details of Business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	152	16	53	3	2	19	3	2	1	General Labourer 38 Agricultural Labourer 9 Vaithiyan 3 Cart Driver 1 Mason 1 Dependent 1	Tapping 72 Tapping & Weaving 1 Weaving 2 Rice pounding 1 Tailor 1 Coir making 1	Tapioca 3 Shop 1 Petty shop 2 Vegetable seller 1
Kammalar	8	...	5	2	...	...	...	...	...	General Labourer 1	Goldsmith 5 Weaving 1 Carpenter 1	...
Kerala Mudaliar	2	...	2	...	...	...	...	...	...	...	Weaving 2	...
Nair	1	...	...	...	...	...	1	...	...	...	...	Tea shop 1
Izhava Panikkar	1	...	...	...	1	...	...	...	...	...	...	Drug store 1
Chekkalai Vaniar	1	...	...	...	...	...	...	...	...	Oil Society President 1	....	...
Vattakattu Nair	1	...	...	...	1	...	...	...	...	...	...	Cinema Theatre owner 1
Vannan	1	...	...	...	...	...	...	...	...	Drummer 1	...	...
Ayanavar	1	...	...	...	...	...	...	...	...	Servant 1	...	...

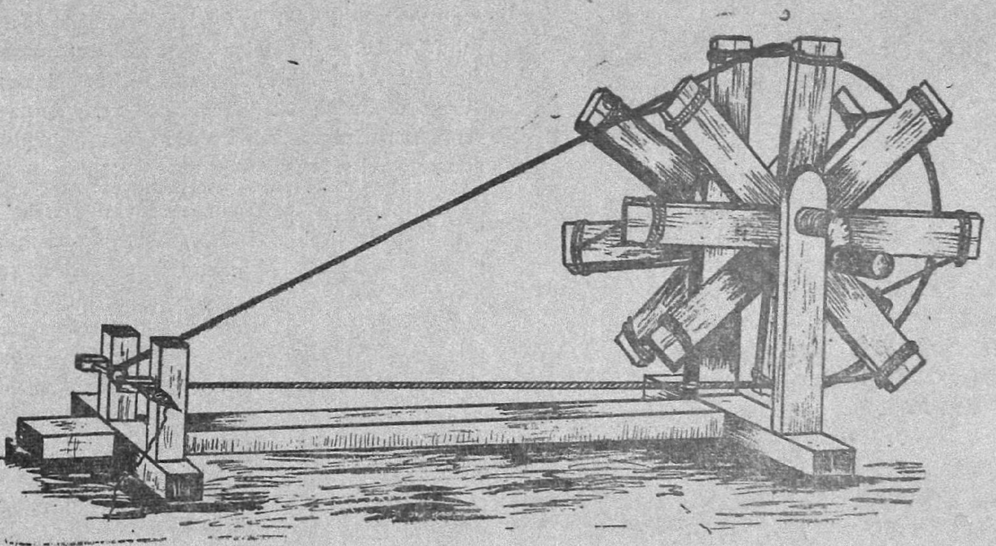
TABLE No. XVI (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Protestant Nadar	28	13	3	2	1	1	...	...	...	General labourer 4 Village official 1 Catechist 1 Mason 1 Dependant 1	Tapping & tailoring 1 Coir Weaving & tapping 1 Tapping & Weaving 1 Weaving 2 Bee keeping 1	Hotel owner 1
Catholic Nadar	21	1	2	2	2	1	...	2	...	General labourer 7 Shop Assistant 1 Cart Driver 1 Stone cutter 1	Tapping 3 Blacksmith 1 Coir twisting 1 Wood sawyer 1 Jaggery making 1	Betelnut shop 1 Biscuit seller 1 Milk vendor 1 Jaggery seller 1
Catholic Mukkuva	11	...	...	1	7	...	...	...	2	Lorry driver 1	Watch repairer 1 Tailor 1 Beedi making 1	Fish selling 8 Selling idly 1
Catholic Vannan	1	...	...	...	...	...	...	...	...	Dhoby 1	...	...
Village Total :	229	30	65	10	14	21	4	4	3	78	103	25

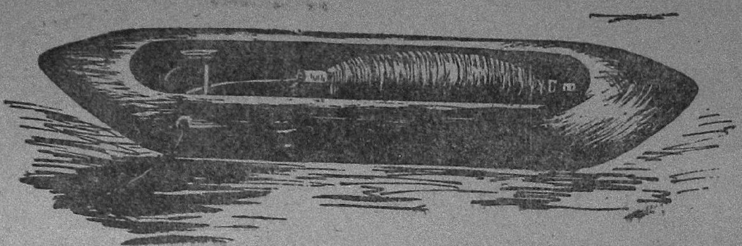
Household Industry

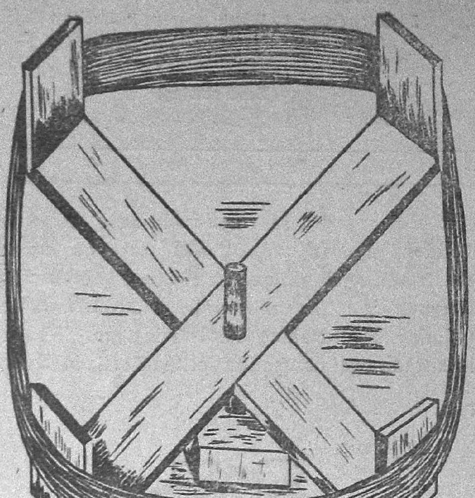
64. Household industries provide sustenance to 45% of the households. Out of the 103 households dependent on the household industries, 80 are engaged in their traditional industries and the rest are engaged in non-traditional industries. Besides palmyra tapping and palm-gur making the traditional industries include Goldsmithy, Carpentry, etc. The non-traditional industries include tailoring, beedi-making, coir-twisting, etc. Weaving is a traditional occupation for the Kerala Mudaliars

Weaving Tools



Weaving Tools (Contd.)





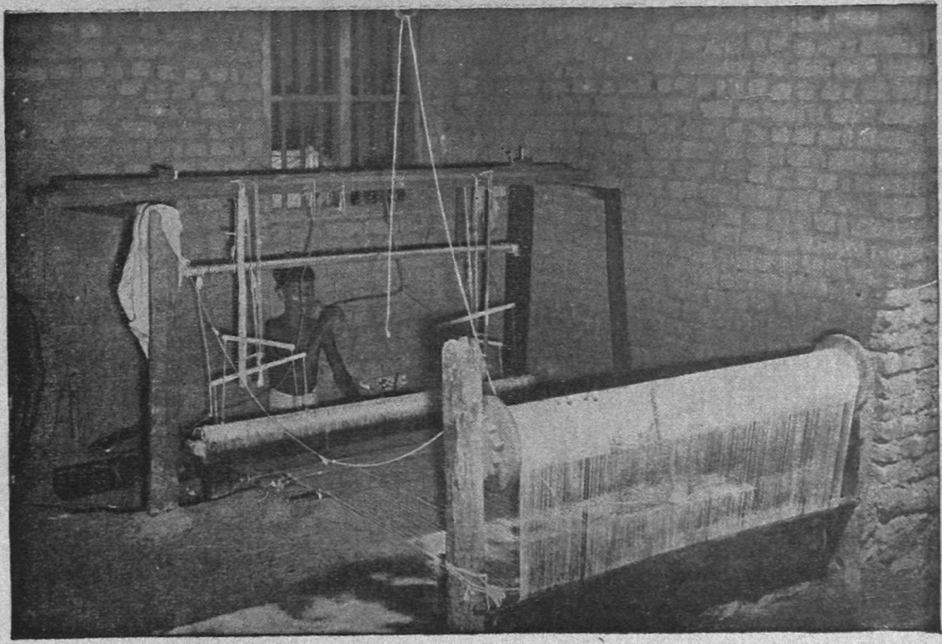
but it is a non-traditional industry for the Nadars who are engaged in it. Out of the 103 households engaged in household industries, 75 households are solely dependent on the household industries and another 21 households combine cultivation with household industries. A large majority of these are Nadars who are engaged in their traditional occupation of palmyra tapping and palm-gur making. The remaining 7 households combine household industry with petty business ventures.

Agriculture

65. Agriculture is the second important source of livelihood. A total number of 55 households are dependent upon cultivation. Out of these, 30 are solely dependent on cultivation and the other 25 households combine industry or business with cultivation. Besides these, a large number of coolies are also dependent on agriculture. The third important source of livelihood is the business. A total number of 25 households are dependent upon petty business ventures for their livelihood. Out of these, 14 are solely dependent upon petty business ventures and another 11 households combine cultivation of industry with business. A large majority of these households solely dependent upon business are the Mukkuvas of this village who earn their livelihood by fish hawking. They fetch fish from the nearby fishing centre of Thengapatnam and sell them in this village and the neighbouring village of Pudukadai. The other petty business ventures carried on here include selling of tapioca and vegetables, tea shops, grocery shops, etc.

66. Thus, a total number of 151 households derive their livelihood from these 3 important sources of household industry, cultivation and business and the other 78 households derive their livelihood from other occupations. These include the general coolies, a handful of salaried workers and people engaged in other miscellaneous occupations. Out of these 151 households which derive their livelihood from these 3 important sources, 119 households are solely dependent upon one of these 3 occupations without any second string to their bow and the other 32 households

The Mukkuva fish sellers at the Pudukkadai market.



Handloom weaver at work

A typical shop in the village.

combine more than one of these 3 occupations. The break-up particulars of the 119 households which are solely dependent upon one of these 3 occupations are as follows:

Household industry only	...	75
Cultivation only	...	30
Business only	...	14

32 households combine more than one occupation in the following manner:

Cultivation and industry	...	21 households
Cultivation and business	...	4 „
Industry and Business	...	7 „

Occupational Structure

67. The working force of the village is classified according to the major groups of occupations in Table No. XVII.

TABLE No. XVII

Workers Classified by Sex, Age-groups and Industry, Business and Cultivation

Community	Age-group	Total Workers			Number of workers engaged in: Household Industry		Household Business		Household Cultivation		Other Occupations	
		P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	231	218	13	88	6	9	...	15	...	106	7
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	8	8	...	...	...	...	...	...	...	8	...
	15—19	29	27	2	9	2	1	...	...	...	17	...
	20—24	34	31	3	11	2	1	...	1	...	18	1
	25—29	25	24	1	7	...	1	...	1	...	15	1
	30—34	25	23	2	12	...	1	...	1	...	9	2
	35—44	52	50	2	26	1	2	...	4	...	18	1
	45—59	44	42	2	16	1	2	...	5	...	19	1
	60 & over	14	13	1	7	...	1	...	3	...	2	1
Kammalar	All ages	10	8	2	8	1	...	...	...	...	...	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	2	1	1	1	1	...	...	...	...	...	...
	35—44	4	3	1	3	...	...	...	...	...	...	1
	45—59	2	2	...	2	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kerala Mudaliar	All ages	6	3	3	3	3	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	...	3	...	3	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...
	45—59	1	1	...	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Nair	All ages	1	1	...	...	...	...	...	1	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	All ages	1	1	...	...	...	1	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chekkalai Vaniar	All ages	2	2	...	...	...	...	...	...	...	2	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Vattakattu Nair	All ages	1	1	...	...	...	...	...	...	...	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Vannan	All ages	1	1	...	...	...	...	...	...	...	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Ayanavar	All ages	1	...	1	...	...	...	...	...	...	...	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	All ages	41	38	3	10	1	1	...	15	...	12	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	4	4	...	2	...	...	...	...	...	2	...
	20—24	4	3	1	2	...	...	...	...	...	1	1
	25—29	6	5	1	3	...	...	...	1	...	1	1
	30—34	3	3	...	1	...	...	...	1	...	1	...
	35—44	12	12	...	...	...	1	...	7	...	4	...
	45—59	9	8	1	2	1	...	...	3	...	3	...
	60 & over	3	3	...	...	...	...	...	3	...	...	...
Catholic Nadar	All ages	45	37	8	7	1	3	...	3	...	24	7
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	3	2	1	...	...	...	...	...	...	2	1
	15—19	9	6	3	...	1	...	...	1	...	5	2
	20—24	4	4	...	...	...	...	...	...	...	4	...
	25—29	9	9	...	4	...	1	...	...	...	4	...
	30—34	5	5	...	1	...	1	...	...	...	3	...
	35—44	5	2	3	...	...	...	...	...	...	2	3
	45—59	8	7	1	2	...	1	...	...	...	4	1
	60 & over	2	2	...	...	...	...	...	2	...	...	...

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Catholic Mukkuva	All ages	21	15	6	3	...	8	5	...	...	4	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	3	...	1	...	1	...	...	...	1	...
	20—24	3	2	1	...	...	1	...	...	...	1	1
	25—29	2	2	...	...	...	2	...	...	...	...	...
	30—34	2	2	...	1	...	...	...	...	...	1	...
	35—44	2	...	2	...	...	...	2	...	...	...	...
	45—59	7	4	3	...	...	3	3	...	...	1	...
	60 & over	2	2	...	1	...	1	...	...	...	...	...
Catholic Vannan	All ages	3	2	1	...	...	...	...	...	...	2	1
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	...	...	...	...	...	...	1	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	...	...	1
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	364	327	37	119	12	22	5	34	...	152	20
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	12	11	1	1	...	...	...	...	...	10	1
	15—19	49	41	8	13	6	2	...	1	...	25	2
	20—24	45	40	5	13	2	2	...	1	...	24	3
	25—29	44	42	2	15	...	4	...	2	...	21	2
	30—34	38	35	3	16	1	2	...	2	...	15	2
	35—44	80	71	9	30	1	4	2	11	...	26	6
	45—59	74	66	8	23	2	6	3	9	...	28	3
	60 & over	22	21	1	8	...	2	...	8	...	3	1

The total number of 364 workers in this village comprisies of 330 males and 34 females. Out of these, 131 workers, comprising of 119 male workers and 12 female workers, are engaged in household industries, the details of which are as follows:

Household Industry	Male Workers	Female Workers	Total
(1)	(2)	(3)	(4)
Palmyra tapping and jaggery making	90	...	90
Weaving	12	4	16
Goldsmithy	7	...	7
Blacksmithy	2	...	2
Carpenter	1	...	1
Beedi making	1	...	1
Coir making	1	6	7
Rice pounding	...	1	1
Tailoring	3	...	3
Basket making	1	...	1
Brick layer	1	...	1
Wood sawyer	1	...	1

The other important occupational groups in this village are the cultivators, agricultural labourers and the general coolies as detailed below:

Occupation	No. of male workers	No. of female workers
(1)	(2)	(3)
Cultivation	34	...
Agricultural Labourers	19	...
General coolies	100	16

The general coolies form an important occupational group in this village and these are mostly the people who do not have plots large enough to cultivate but only have a small plot of land in which their dwellings are situated. They earn their livelihood by miscellaneous items of cooly work including agriculture. Many Nadars among these coolies, assist the other households in palmyra tapping and jaggery making. Cultivation provides work only for about 3 to 4 months in a year. Whenever cultivation does not provide work for them, they do miscellaneous items of cooly work not only in this village but also in the neighbouring villages.

Business

68. The other important occupational group in this village are the people engaged in business. A total number of 27 workers comprising of 22 male workers and 5 female workers are engaged in petty business ventures. These include 14 people, 10 males and 4 females, who are engaged in selling fish most of the time. 12 out of these fish hawkers belong to Mukkuva community who are fishermen by tradition. The other people engaged in petty business ventures include the people engaged in selling of tapioca and vegetables and people running tea shops, grocery shops etc. The details of trade or business carried on by the different communities are furnished in Table No. XVIII.

TABLE No. XVIII

Trade or Business

Community	Betel-nut shop			Petty shop			Firewood depot			Shop		
	Households	Commodities	Average profit	Households	Commodities	Average profit	Households	Commodities	Average profit	Households	Commodities	Average profit
			Rs. nP.			Rs. nP.			Rs. nP.			Rs. nP.
Nadar	...	...	...	2	Sundries	22.50	1	Firewood	40.00	1	General goods	25.00
Catholic Nadar	1	Betel-nut	100.00	...	...	...	...	...	...	...	...	...

TABLE No. XVIII (Concld.)

Community	Tea shop			Drug store			Cinema theatre owner		
	Households	Commodities	Average profit	Households	Commodities	Average profit	Households	Commodities	Average profit
			Rs. nP.			Rs. nP.			Rs. nP.
Nair	1	Tea	40·00	...	...	...	...	...	...
Izhava Panikkar	...	...	...	1	Drugs	100.00	...	...	...
Vattakattu Nair	...	...	...	...	...	...	1	...	100.00
Protestant Nadar	1	Tea	100.00	...	...	...	...	...	...

	Tapioca business			Selling vegetables			Selling biscuits		
			Rs. nP.			Rs. nP.			Rs. nP.
Nadar	3	Tapioca	25·00	1	Vegetables	5·00	...	...	...
Catholic Nadar	...	...	...	...	...	...	1	Biscuit	30·00

	Selling milk			Selling jaggery			Selling fish			Selling rice cakes		
			Rs. nP.			Rs. nP.			Rs. nP.			Rs. nP.
Catholic Nadar	1	Milk	10.00	1	Jaggery	35.00	...	...	...	...	...	...
Catholic Mukkuva	...	...	...	...	...	...	7	Fish	29.37	1	Rice-cakes	20.00

Besides these, there are 11 salaried workers in this village out of whom six are teachers working in the school in the neighbouring village. Three out of this six are lady teachers who are residing in this village. There are also two clerks, one Village Officer, one cinema operator in this village. The other two salaried workers are the panchayat sweeper and the lorry driver. There are also two army men in this village who were on their vacation during our survey. The other miscellaneous workers include the car drivers, shepherds, stone cutters, etc. A detailed account of the occupations in the village, and the communities engaged is given in Table No. XIX.

TABLE No. XIX

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Weaving			Vendor			Clerk			Cultivation			Soldier		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	All ages	5	4	1	1	1	...	2	2	...	15	15	...	2		...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	1	1	...	2	2	...	1	1	...	1	1	...
	25—29	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
	35—44	2	1	1	...	...	...	...	...	...	4	4	...	1	1	...
	45—59	...	...	...	...	...	...	...	...	...	5	5	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...

TABLE No. XIX (Contd.)

Nadar (Contd.)

	Cooly			Palmyra tapping			Agricultural labourer			Shop assistant			Tailoring		
All ages	84	77	7	83	83	...	15	15	...	1	1	...	1	1	...
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	8	8	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	16	16	...	6	6	...	1	1	...	1	1	...	1	1	...
20—24	11	10	1	11	11	...	5	5	...	...	...	...	...	...	...
25—29	12	11	1	7	7	...	3	3	...	...	...	...	...	...	...
30—34	8	6	2	11	11	...	2	2	...	...	...	...	...	...	...
35—44	12	11	1	25	25	...	3	3	...	...	...	...	...	...	...
45—59	15	14	1	16	16	...	1	1	...	...	...	...	...	...	...
60 & over	2	1	1	7	7	...	...	...	...	...	...	...	...	...	...

Nadar (Contd.)

	Business			Technician			Teacher			Native doctor			Sweeper		
All ages	7	7	...	1	1	...	1	1	...	3	3	...	1	1	...
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25—29	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
30—34	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
35—44	2	2	...	...	...	...	...	...	...	1	1	...	1	1	...
45—59	2	2	...	...	...	...	...	...	...	2	2	...	...	...	...
60 & over	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

Nadar (Concld.)

	Bricklayer			Stone cutter			Cart driver			Coir twisting			Rice pounding		
All ages	1	1	...	1	1	...	2	2	...	4	...	4	1	...	1
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...
20—24	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...
25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35—44	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
45—59	...	...	—	...	...	...	1	1	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	1	1	...	...	...	...	1	...	1

TABLE No. XIX (Contd.)

	Kammalar												Kerala Mudaliar		
	Goldsmith			Palmyra leaf box maker			Cooly			Carpenter			Weaving		
All ages	7	7	...	1	...	1	1	...	1	1	1	...	6	3	3
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	1	1	...	...	...	...	...	...	...	...	...	...	3	...	3
20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25—29	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
30—34	1	1	...	1	...	1	...	...	...	...	...	...	...	...	...
35—44	2	2	...	...	...	...	1	...	1	1	1	...	1	1	...
45—59	2	2	...	...	...	...	...	...	...	...	...	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

	Nair			Izhava Panikkar			Chekkalai Vaniar			Nair			Vattakattu Nair		
	Cultivation			Business			Teacher			Oil Co-operative Society President			Cinema theatre owner		
All ages	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30—34	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
35—44	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
45—59	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...

	Vannan			Ayanavar			Protestant Nadar								
	Drummer			Servant			Tailoring			Cooly			Mason		
All ages	1	1	...	1	...	1	1	1	...	8	8	...	2	2	...
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...
20—24	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
25—29	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
30—34	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
35—44	1	1	...	...	...	...	...	...	...	2	2	...	1	1	...
45—59	...	...	...	1	...	1	...	...	...	2	2	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIX (Contd.)

Protestant Nadar (Contd.)

	Weaving			Tapping			Teacher			Cultivation			Tea shop		
All ages	5	5	...	3	3	...	2	...	2	15	15	...	1	1	...
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–19	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
20–24	1	1	...	1	1	...	1	...	1	...	...	...	...	...	...
25–29	2	2	...	1	1	...	1	...	1	1	1	...	...	...	...
30–34	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
35–44	...	...	...	...	...	...	...	...	...	7	7	...	1	1	...
45–59	...	...	...	1	1	...	...	...	...	3	3	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...

Porstestant Nadar (Concld.) — Catholic Nadar

	Church worker			Coir twisting			Village official			Cooly (Catholic Nadar)			Mason		
All ages	1	1	...	2	1	1	1	1	...	20	13	7	2	2	...
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	3	2	1	...	...	...
15–19	...	...	...	...	...	...	...	...	...	4	2	2	1	1	...
20–24	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...
25–29	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...
30–34	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
35–44	1	1	...	...	...	...	...	...	...	3	...	3	1	1	...
45–59	...	...	...	2	1	1	1	1	...	3	2	1	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Catholic Nadar (Contd.)

	Cultivation			Cart Driver			Shepherd			Coir twisting			Palmyra tapping		
All ages	3	3	...	4	4	...	1	1	...	1	...	1	3	3	...
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–19	1	1	...	1	1	...	1	1	...	1	...	1	...	...	...
20–24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25–29	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
30–34	...	...	...	2	2	...	...	...	...	...	...	...	...	...	...
35–44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45–59	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
60 & over	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIX (Contd.)

Catholic Nadar (Contd.)

	Wood sawyer			Blacksmith			Agricultural labourer			Street vendor			Business		
All ages	1	1	...	2	2	...	4	4	...	1	1	...	1	1	...
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20–24	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
25–29	1	1	...	1	1	...	1	1	...	1	1	...	...	...	...
30–34	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
35–44	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
45–59	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Catholic Nadar (Concld.) / **Catholic Mukkuva**

	Shop assistant (Catholic Nadar)			Jaggery making (Catholic Nadar)			Fishing (Catholic Mukkuva)			Beedi making (Catholic Mukkuva)			Lorry driver (Catholic Mukkuva)		
All ages	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20–24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25–29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30–34	...	...	...	...	...	...	1	1	...	1	1	...	...	...	...
35–44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45–59	1	1	...	1	1	...	...	...	...	...	...	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Catholic Mukkuva (Contd.)

	Sweet selling			Watch repairer			Cooly			Tailoring			Street vendor		
All ages	1	...	1	1	1	...	1	1	...	1	1	...	12	8	4
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–19	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...
20–24	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
25–29	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
30–34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35–44	...	...	...	...	...	...	...	...	...	...	...	...	2	...	2
45–59	1	...	1	...	...	...	...	...	...	...	...	...	5	3	2
60 & over	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...

TABLE No. XIX (Concld.)

	Catholic Mukkuva (Concld.)			Catholic Vannan					
	Teacher			Cooly			Dhoby		
All ages	2	1	1	2	1	1	1	1	...
0–4	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...
10–14	...	...	...	...	...	...	...	...	...
15–19	...	...	...	...	...	...	...	...	...
20–24	2	1	1	...	...	...	...	...	...
25–29	...	...	...	1	1	...	...	...	...
30–34	...	...	...	...	...	...	...	...	...
35–44	...	...	...	1	...	1	...	...	...
45–59	...	...	...	...	...	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...

Secondary Sources

69. The occupational structure discussed above is based on a classification of the primary or principal occupations, the incomes from which as we would discuss later, are insufficient for their daily maintenance. A number of these households have secondary sources of income without which it will be difficult to lead even a hand-to-mouth existence. The most important secondary source of income is the fruit-yielding trees. The clusters of fruit-yielding trees not only add to the beauty of the landscape but also provide significant amounts of income to the owners. There are a number of fruit-yielding trees like mango trees, tamarind trees, jack trees, gooseberry trees and coconut trees in addition to a large number of palmyra trees which provide the raw material for the important household industry of this village. Every household has one, two, or more fruit-yielding trees. The incomes from these trees by themselves may not sustain these people throughout, but they are significant in the sense that they serve their needs during the times when the income from their seasonal primary occupations is meagre or when they do not have work in their primary occupations. The other important secondary source of income is the cultivation of vegetables. Many households raise vegetables in their backyards and in most cases these are for sale rather than for domestic consumption. A good number of them are also rearing milch cattle, the milk from which yields them considerable amount of income. A few of them are also engaged in rearing of goats and sheep. Thus the fruit-yielding trees, cultivation of vegetables and rearing of cattle are the three important sources of subsidiary income for the majority of the households in this village. These subsidiary sources of income are all the more significant because their primary occupations like palm-gur making and cultivation of tapioca are only seasonal. During the off-seasons, people mainly depend upon their subsidiary sources of income for their daily sustenance. The varieties of fruit trees and the amounts of income from these would be dealt in greater detail when we discuss the economic assets of the village. We may now proceed to study the occupational structure of the important communities in this village.

Occupational Pattern : Nadars

70. The numerically largest community of the village is the Nadars whom we will study under 3 groups viz. the Hindu Nadars, the Protestant Nadars and the Catholic Nadars. Out of the 152 households of Hindu Nadars, 38 households are engaged in cultivation. Among these, 16 households are solely dependent upon cultivation, three have business as subsidiary occupation and the other 19 combine household industries with cultivation. Out of these 19 households which combine household industry with cultivation, 15 are engaged in their traditional occupation of palmyra tapping and jaggery making. Two households among the Hindu Nadars are solely engaged in business in addition to the three households who

19 SEP

Coir rope making is a subsidiary source of income.

Extraction of fibre from hedge plants in progress. The fibre is used for coir making.

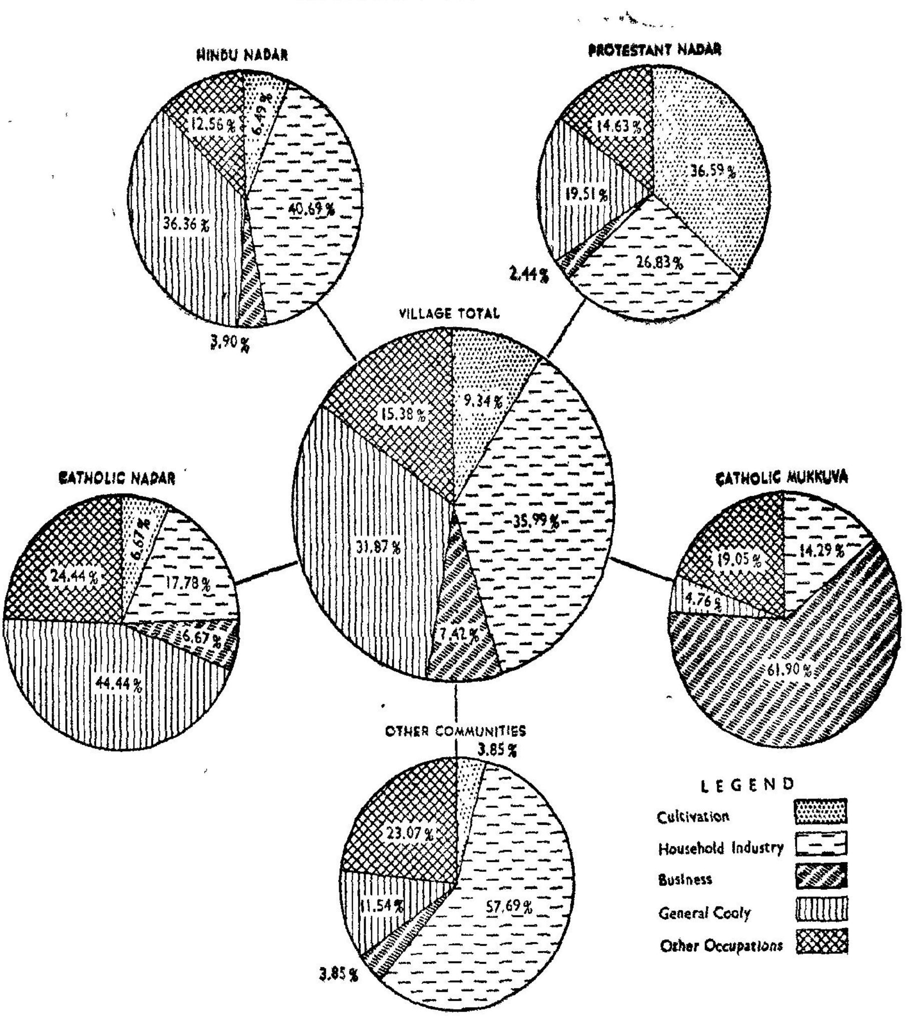
A tapper climbing up the tree.

combine business and cultivation and another three households who combine household industry and business. A total number of 73 households are engaged in their traditional occupation of palmyra tapping, out of whom 56 are solely dependent on that occupation and the others combine either cultivation or business with it. The palmyra tapping and palm-gur making are the main sources of livelihood for the Hindu Nadars of this village. There are 231 workers among Hindu Nadars and among them as many as 83 people are solely engaged in palmyra tapping and palm-gur making. This, however, does not include the womenfolk who assist in palm-gur making as part of their household duties. The other important occupational group among the Nadars are the general coolies. There are 84 general coolies among Hindu Nadars comprising of 77 males and 7 females. Only 30 people are solely dependent on agriculture out of whom 15 are cultivators and the other 15 are agricultural labourers. Five of the Nadar workers are engaged in petty business ventures. There are 4 salaried workers among the Hindu Nadars viz., two clerks, one teacher and a Panchayat sweeper.

Protestant Nadars

71. Many of the Protestant Nadars have given up their traditional occupation of palmyra tapping

OCCUPATIONAL PATTERN



whereas the majority of the Hindu Nadars are still engaged in their traditional occupation. Out of the 28 households of Protestant Nadars, only four of them are engaged in their traditional industry and among the rest, 14 households are engaged in cultivation, two households in weaving and one household in business. There are also four households of general coolies among the Protestant Nadars. There are three salaried workers among these Protestant Nadars viz., two teachers and a village officer. Some of these Protestant Nadars who have given up their traditional occupation long time back, have taken to other occupations like tailoring, masonry, weaving and coir twisting. There are five weavers and two masons among these people in addition to one tailor and two workers engaged in coir-making industry.

Catholic Nadars

72. The third group comprises of the 21 households of Catholic Nadars. Among these people only three are engaged in their traditional occupation of palmyra tapping and jaggery making and all the rest have taken to other occupations. Two households are engaged in cultivation and four are engaged in petty business. There are no salaried workers among the Catholic Nadars and a number of them viz., 20 workers, have been returned as general coolies in addition to four workers who have returned themselves as agricultural labourers. There are also two masons and two blacksmiths among these people. These are cases of occupational mobility in which they have given up their own traditional occupation and have switched on to the traditional occupations of other communities higher in the social hierarchy.

Other Communities

73. The other numerically significant groups in this village are the Mukkuvas and Kammalas. There are 11 households of Mukkuvas, out of whom, a large majority earn their livelihood by selling fish. As many as eight households are engaged in selling fish, out of whom two combine household industry with fish hawking. None of them is engaged in cultivation. There are 21 workers among the Mukkuvas comprising 15 males and 6 females. Of these, 12 are engaged in selling fish and one worker is engaged in fishing. There are also two teachers among the Mukkuvas one of whom is a lady teacher. One of the Mukkuvas has taken to tailoring and another to watch repairing. Thus, as in the case of Hindu Nadars, a majority of the Mukkuvas too are engaged in their traditional occupation of fish-hawking. There are eight households of Kammalas in this village out of whom seven belong to the sub-sect Thattar and one to the sub-sect Thatchar. Out of the seven households of Thattars or Goldsmiths, five are solely dependent on their traditional industry of goldsmithy, one has taken to basket-making and the other household is dependent upon general cooly work. The solitary household of Thatchar is engaged in its traditional occupation of carpentry.

74. It is clear from the above study of community-wise occupational structure that a majority of the Hindu Nadars, Mukkuvas and Asaris are still engaged in their respective traditional occupations. The desire to shift over to non-agricultural and non-traditional occupations is clearly discernible among the Christian Nadars where only a few of the households are still engaged in their traditional occupations and others have given it up. The continued dependence on the traditional occupations is a relic of the old corporate life of the village community where functional specialisation was based on caste. In such a community, the caste largely determined one's occupation. The origin of the caste system may be traced. to the division of labour or classification of services required for the daily life of the village community. The menial services and occupations involving manual labour fell to the lot of the communities which were considered low in the social hierarchy and the castes came to be identified in terms of their allotted occupations. This division of labour was also strengthened by legends and beliefs that particular occupations were divinely ordained for the particular castes. Such beliefs combined with the rigid enforcement of the caste distinctions left very little scope for occupational mobility.

The only exception was agriculture. Though it was defined as the traditional occupation of certain higher castes among the Hindus, the lower communities were not prohibited to take up to agriculture. The possession of land not only gave economic security to the owner but was also an index of social status. This partly explains the clinging of our rural folk to the land however uneconomic its size be and however insufficient the income from it might be.

75. Besides the rare cases of occupational shifts from traditional occupations to salaried or white collared jobs, there have been other cases of shifts to unskilled occupations in the village itself. This is so because people who wanted to give up their traditional occupation were neither educated nor skilled. So, some of the people who considered their traditional occupation to be demeaning, switched on to other occupations which did not require much of skill or capital investment. Such of those who had sufficient savings bought small plots of land and settled down to agriculture. A few among those who could not afford to buy lands either took to lease cultivation or earned their livelihood as agricultural labourers. This trend of occupational shifts which we had occasion to notice in many other villages, is noticeable in this village too. There have been a number of cases of shifts from ancestral occupations to others. These shifts have been mostly from one unskilled occupation to the other and they have been motivated by a number of causes. In the survey of the occupational shifts that we conducted, we found that only about 68 out of the 227 persons interviewed are continuing in their fathers' occupations and all the rest have taken to some other occupation other than their fathers'. The maximum number of shifts have been from the traditional occupation of Nadars viz., palmyra tapping. A total number of 35 Nadars whose fathers were engaged in their traditional occupations have taken to other occupations like general coolies, agricultural labourers and a few who had a little savings have taken to cultivation and petty business ventures. Occupational shift has not always involved a change to more remunerative occupation. The cases of shifts to more remunerative occupations are limited. The largest number of shifts have been to the occupational group of general coolies and agricultural labourers for the simple reason that it did not require any extra skill, education or any capital investment. Our findings in this aspect are given in Table No. XX.

TABLE NO. XX

Occupational Mobility and Cause of Change

Community	No. of persons whose occupation is different from their father's occupation			Household	Father's occupation	Present occupation of head of the household	Cause of change	No. of persons who have changed their earlier occupation			Old occupation	New occupation	No. of persons who are not content with present occupation
	Voluntarily	Forced by circumstances	Other reason (Specify)					Voluntarily	Forced by circumstances	Other reasons (specify)			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Hindu Nadar (Contd.)	13	25	...	2	Cultivation	Tapping	Not profitable						86
				1	,,	,,	No land						
				1	,,	,,	Not willing				Business	Palmyra Tapping	
				1	,,	,,	Doing cultivation as secondary occupation						
				1	,,	Vaithian	Not willing				Armyman	Cultivation	
				1	,,	Cooly	No land	...	2	...			
				1	,,	,,	Land unirrigated now						
				1	,,	,,	For better prospects						
				1	Cart Driver	Business	No cart						
				1	,,	Palmyra tapping	,,						

TABLE No. XX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Hindu Nadar (Concld.)				1	Tamarind Business	Cultivation	Joined Army						
				1	Palmyra Tapping	Weaving	Inability						
				2	,,	Vaithian	,,						
				1	,,	Mason	,,						
				2	,,	Agriculture	,,						
				2	,,	,,	Not interested						
					,,								
				2	,,	Business	,,						
				1	,,	,,	Inability						
				7	,,	Cooly	,,						
				1	,,	,,	Due to circumstances						
				1	,,	,,	Rheumatism						
				1	,,	,,	No resource						
				5	,,	,,	Not willing						
Kammalar	...	2	...	1	Goldsmith	Palmyra box making	Due to circumstances	...	...	...	...	...	5
				1	,,	Cooly	Not profitable						
Izhava Panikkar	...	1	...	1	Weaving	Business	Weaving is not profitable						
Chekkalai Vaniar	...	1	...	1	Toddy Contractor	Oil Society President	Prohibition						
Vattakattu Nair	...	1	...	1	Contractor of intoxicating goods	Theatre owner	,,						1
Vannan	...	1	...	1	Dhoby	Musician	Due to circumstances						1
Protestant Nadar Contd.)	4	5	...	2	Palmyra Tapping	Cooly	Unwilling						
				1	,,	Coir twisting	Inability						
				1	,,	Agriculture	Unwilling						
				1	Agriculture	Cooly	Land unirrigated now						
				1	,,	Catechist	Doing cultivation as secondary occupation						

TABLE No. XX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Protestant Nadar (Concld.)				1	Agriculture	Village Officer	Due to circumstances						
				1	,,	Hotel owner	Not profitable						
				1	Paster	Beekeeping	Unwilling						
Catholic Nadar	4	6	...	2	Palmyra Tapping	Cooly	Physical inability						11
				1	,,	Cooly	Unwilling						
				1	,,	Wood sawyer	Physical inability						
				1	,,	Biscuit seller	Unwilling						
				1	Cooly	Betelnut shop	Not suitable						
				1	Tamarind seller	Shop assistant	No capital	...	1	...	Cooly	Shop assistant	
				1	Mason	Jaggey making & selling	Unwilling						
				2	Agriculture	Cart driver	Land sold out						
Catholic Mukkuva	2	1	...	1	Fish hawker	Watch repairer	Due to circumstances						41
				1	,,	Tiffin seller	,,						
				1	Vaithian	Lorry Driver	Unable to do						
Village total	23	43	...	1	Palmyra Tapping	Weaving							171
				2	,,	Country physician					Business	Palmyra tappping	
				1	,,	Mason							
				2	,,	Agricultural labourer							
				3	,,	Business					Army man	Cultivation	
				20	,,	Cooly							
				3	,,	Cultivation							
				1	,,	Wood sawyer		...	3	...	Cooly	Shop assistant	
				1	,,	Biscuit seller							
				1	,,	Coir twisting							
				2	Cultivation	Cooly							
				1	,,	Country physician							
				2	Agricultural labour	Cart driver							

TABLE No. XX (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Village Total (Concld.)				1	Agricultural labourer	Cooly							
				1	,,	Church preacher							
				1	,,	Village official							
				1	,,	Hotel owner							
				1	Paster	Beekeeping							
				1	Cooly	Betelnut business							
				1	Mason	Jaggery							
				1	Fish Hawker	Watch repairer							
				1	,,	Tiffin seller							
				1	Vaithian	Lorry driver							
				1	Cultivation	Business							
				5	,,	Tapping							
				1	Cart driver	Business							
				1	Tamarind business	Cultivation							
				1	Goldsmith	Palmyra Box making							
				1	,,	Cooly							
				1	Cart driver	Palmyra tapping							
				1	Dhobi	Musician							
				1	Toddy contractor	Oil Society President							
				1	Weaving	Business							
				1	Contractor of intoxicating goods	Theatre owner							

76. In surveying these cases of occupational shifts, we had also posed a question to the persons interviewed, as to what they would like their sons to become. The answers revealed the latest trend most convincingly viz., the desire of the people to settle their sons in more remunerative occupations than their own, especially in non-agricultural jobs. Out of the 277 persons interviewed, 144 persons wanted their sons to take up any other occupation except their own. Some of them wanted their sons to take up salaried and white collared occupations. Among the 30 cultivators whom we interviewed, 11 wanted their sons to do any other kind of work, 14 wanted their sons to be settled in Government jobs and only 2 specified the nature of the occupations. One of them wanted his son to become a teacher and other wanted his son to be an industrial worker. Among the 55 general coolies interviewed, 41 wanted their sons to take up to any other work and 8 indicated their desire for salaried Government jobs. Out of the 74 tappers to whom we posed this question as many as 53 did not want their sons to continue in the same occupation. The nature of occupations in which they wanted their sons to be settled are teacher's job, any Government job, business, and other remunerative, non-agricultural and non-traditional occupations. The nature of change from father's generation to present generation, and the ambitious desires of the parents about their sons' future occupations are clearly indicated in Table No. XXI.

TABLE No. XXI

Occupational Mobility

Occupation	Total No. of Households	In the same occupation as in col. 1	Goldsmiths	Toddy contractor	Weaving	Palmyra climber	Agricultural Labourer	Cooly	Mason	Cart driver	Dhoby	Contractor of intoxicating goods	Dry fish vendor	Vaithian	Pastor	Tamarind seller
		No. of households whose father's occupation was														
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Cultivation	30	26	...	...	...	3	...	...	...	...	...	...	...	...	...	1
Agricultural labourer	10	8	...	...	...	2	...	...	...	...	...	...	...	...	...	...
Palmyra tapping	73	67	...	...	...	...	5	...	...	1	...	...	...	...	...	...
Bee keeping	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Tea shop	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Water carrier	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Drummer	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Watch repairer	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Selling rice cakes	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Lorry driver	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
Shop assistant	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Coir twisting	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Catechist	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Mason	3	2	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Village official	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Goldsmith	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Blacksmith	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Carpenter	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rice pounding	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Palmyra box making	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Cart driver	4	2	...	...	...	...	2	...	...	...	...	...	...	...	...	...
Jaggery making	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
General cooly	59	35	1	...	...	20	3	...	...	...	...	...	...	...	...	...
Vaithiyan	3	...	...	...	...	2	1	...	...	...	...	...	...	...	...	...
Weaving	3	2	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Cinema theatre owner	2	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...
Dhoby	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Business	7	...	...	...	1	3	1	1	...	1	...	...	...	...	...	...
Fish hawker	9	8	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Wood sawyer	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Total	227	161	2	1	1	35	15	1	1	2	1	1	2	1	1	2

TABLE No. XXI (Concld.)

Occupation	Total No. of house-holds	No. of households who want their sons occupation to be: Same occupation as in col. 1	Weaving	Any work other than father's occupation	Any Government job	Teacher	Any Government educational job	Electrical engineer	Technical job	Not stated
		(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
Cultivation	30	...	...	11	14	1	1	1	...	2
Agricultural labourer	10	...	...	7	1	...	...	...	...	2
Palmyra tapping	73	...	...	53	9	...	4	...	...	7
Bee keeping	1	...	...	...	1	...	...	...	...	...
Tea shop	1	...	...	1	...	...	...	...	...	...
Water carrier	2	...	...	1	...	...	...	...	...	1
Drummer	1	...	...	1	...	...	...	...	...	...
Watch repairer	1	...	...	...	...	...	...	...	1	...
Selling rice cakes	1	...	...	1	...	...	...	...	...	...
Lorry driver	1	...	...	...	1	...	...	...	...	...
Shop assistant	1	...	...	1	...	...	...	...	...	...
Coir twisting	1	...	...	1	...	...	...	...	...	...
Catechist	1	...	...	...	...	1	...	...	...	...
Mason	3	...	...	2	1	...	...	...	...	...
Village official	1	...	...	...	1	...	...	...	...	...
Goldsmith	5	1	...	4	...	...	...	...	...	...
Blacksmith	1	...	...	1	...	...	...	...	...	...
Carpenter	1	...	...	...	1	...	...	...	...	...
Rice pounding	1	...	...	1	...	...	...	...	...	...
Palmyra box making	1	...	...	1	...	...	...	...	...	...
Cart driver	4	...	...	2	...	...	1	...	...	1
Jaggery making	1	...	...	1	...	...	...	...	...	...
General cooly	59	1	1	41	8	...	...	...	...	8
Vaithiyan	3	...	...	1	2	...	...	...	...	...
Weaving	3	2	...	1	...	...	...	...	...	...
Cinema theatre owner	2	...	...	...	2	...	...	...	...	...
Dhoby	1	1	...	...	...	...	...	...	...	...
Business	7	1	...	5	1	...	...	...	...	...
Fish hawker	9	...	...	7	...	1	...	...	...	1
Wood sawyer	1	...	...	...	1	...	...	...	...	...
Total	227	6	1	144	43	3	6	1	1	22

Occupational Mobility

Hindu Nadars

77. A community wise analysis of occupational mobility with reasons for the change would throw further light on this trend. The maximum number of occupational shifts have occurred among the Hindu Nadars. A total number of 38 Hindu Nadars have taken to occupations, different from their fathers'. Out of these, 13 changed their occupations voluntarily and 25 were 'forced by circumstances. The maximum number of shifts have been from the traditional occupation of palmyra tapping. Out of the 26 people who had given up palmyra tapping, 15 earn their livelihood as general coolies, one has taken to weaving and another has taken to masonry. 3 people have started petty business ventures and the others are earning their livelihood through agricultural labour, except 2 who have switched on to the novel occupation of selling medicinal herbs, spices and condiments required for the Ayurvedic medicines. The reason most commonly given for these shifts from tapping is the physical weakness. Palmyra tapping is an arduous work which involves a lot of physical strain. Many of these people whose physique did not match this arduous work, have taken to easier occupations of general coolies and agricultural labourers though the latter are less remunerative. Only 13 people who changed their occupations voluntarily, have been prompted by desires like giving up the 'demeaning' traditional occupation and to earn more in other occupations with a lesser physical strain. The other cases of occupational shifts among the Hindu Nadars, for example,shifts from cultivation to other occupations, have been caused by circumstances which forced them to sell away their land.

Christian Nadars

78. This exodus from the traditional occupations is more pronounced among the Christian Nadars. Originally, many of these Christians were also engaged in their traditional occupation. In the last generation, a total number of 18 Christians have given up their fathers' occupations and have taken to other occupations. Among these, 9 people gave up palmyra tapping and took to occupations like cooly work, business and agriculture. Even here a large number of people have stated their physical inability as the cause for the shift of occupation. Only in the case of people who have switched on to business and other new occupations like coir twisting, they have been prompted by the desire to earn more.

Mukkuvas

79. The position among the Mukkuvas who are also converts to Christianity, is slightly different. Though their traditional occupation is fishing, not many of them could thrive in this occupation because there are hardly any facilities for fishing in this village. So, a majority among them are engaged in the allied occupation of selling fish. They obtain fish from the coastal town of Thengapatnam and sell it in the village. In the last generation only 2 fish hawkers have changed their occupation out of which one has become a watch repairer and the other has become a petty shop-keeper. Another Mukkuva whose father was a native physician is employed as a lorry driver. He does not possess any knowledge of ayurvedic medicine. The cases of occupational shifts are few among Kammalas where only 2 people have given up their traditional occupation and have taken to basket making and cooly work and the others continue in their traditional occupations of goldsmithy and carpentry.

Other Communities

80. Among the other communities which have given up their traditional occupations are the Chekkalai Vanians or Oil Mongers. None of these people are engaged in their traditional occupation, except one head of the household who is associated with oil business in an honorary capacity. The Kerala Mudaliar are engaged in their traditional occupation of weaving and out of the 2 Dhobies, one has become a Drummer and the other continues in his traditional occupation. The head of the solitary household of Ayanavars continues to do his traditional occupation of cleaning.

81. Besides people who have shifted from their traditional occupation to other unskilled occupations, there are also people who have moved on from their own traditional occupation to the traditional occupations of other communities. Two of the Hindu Nadars have taken to Blacksmithy which is the traditional occupation of Kammalas and 2 others have taken to weaving and masonry. These were prompted by the desire to earn more. None of the

other communities has switched on to palmyra tapping from their traditional occupation even though they assist in the manufacture of palm-gur as general coolies. The other case of such shift is the Vannan who has become a drummer. There are also a few cases of shifts to white collared jobs and other salaried occupations in the last generation. These cases are not covered by the tables presented, since they are residing outside the village. Within the last 15 years a total number of 5 Nadars including one Christian Nadar, have switched on to salaried occupations. These include 3 teachers, one Co-operative Inspector and a Village Office Peon. Among the Mukkuvas too there has been a Clerk, and a Chekkalai Vanian Graduate is working as a teacher. At the moment only one boy is studying in the college but a number of boys from this village are now in the High School.

Income Levels

82. The concept of monthly income is strictly applicable only to salaried occupations and other avocations fetching regular incomes. The applicability of this concept to an agrarian or a primitive economy like the one of this village is rather limited for the following reasons. Firstly, the primary occupations of these people are seasonal and they do not provide work and fetch incomes throughout the year. What is more, the income during the seasons fluctuates from year to year, if not from season to season. So, months of good or adequate income may alternate with months of no income or meagre incomes. To off-set this seasonal nature of their incomes from their primary occupations, there should at least be good subsidiary or secondary means of living to provide income during the periods of enforced idleness at which time the primary occupations do not provide work. In this village, the only subsidiary sources of income are the fruit yielding trees, cultivation of vegetables and income from the milch cattle. Even these incomes are seasonal and they too fluctuate from year to year. For these reasons, the concept of monthly income is only of a limited applicability to this village. During our survey, our approach has been to get the total income of the year and work out the average for the month. In most cases there was no regularity or fixity about it. In such cases, the figures given here are at best approximations which in many cases may be under-stated. Subject to this limiting factor, the figures of monthly incomes would indicate the extent of poverty or the prosperity in this village. The income levels of various occupational groups in the village are given in Table No. XXII.

TABLE No. XXII

Monthly Income per Household by Occupations

Occupation	Occupation of a household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Catechist	1	...	1	...	...	...
Vaithiyan	3	...	3	...	...	...
Drummer	1	1	...	...	...	...
Village Official	1	...	...	1	...	...
Tea shop Owner	1	...	...	...	1	...
Cinema theatre owner	2	...	...	...	...	2
Business	7	1	3	1	2	...
Shop Assistant	1	1	...	...	...	...
Fish hawker	9	1	7	1	...	...
Beekeeping	1	...	...	...	...	1
Palmyra tapping	73	6	48	14	2	3

TABLE No. XXII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Agricultural labourer	10	2	7	...	...	1
Cultivation	29	4	10	4	6	5
Lease cultivation	1	...	1	...	...	...
Lorry driver	1	...	...	1	...	...
Cart driver	4	...	2	...	2	...
Weaving	3	...	1	1	1	...
Coir twisting	1	...	1	...	...	...
Blacksmith	1	...	1	...	...	...
Watch repairing	1	...	...	...	...	1
Goldsmith	5	...	4	1	...	...
Carpenter	1	...	1	...	...	...
Wood sawyer	1	...	1	...	...	...
Mason	3	...	3	...	...	...
Rice pounding	1	1	...	...	...	...
Jaggery making	1	...	1	...	...	...
Selling rice cakes	1	...	...	...	1	...
Palmyra box making	1	1	...	...	...	...
Cooly	59	16	31	12	...	...
Water carrier	2	...	2	...	...	...
Dhoby	1	...	...	1	...	...
Total	227	34	128	37	15	13

83. The most striking feature of the income levels in this village is that an overwhelming majority of these people belong to the low income group of less than Rs. 50 per month. Out of 229 households, 164 households earn only less than Rs. 50/- a month and these constitute as much as 71.72% of the total number of households. Among these 36 households earn only less than Rs. 25/- a month. These constitute 15.7% of the total number of households and this group may be considered to be the poorest section of the village. Another 37 households or 16.6% of the households belong to the middle income group of Rs 51-75 per month. Only the remaining 12.2% or the 28 households can be considered affluent since they earn more than Rs. 75/- a month. Households which earn above Rs. 100/- are few and far between and these constitute only about 5.8% of the total number of households. The low income levels reflect the poverty stricken conditions in this village and the low rate of remuneration from the important occupations in this village viz., cultivation, palmyra tapping and jaggery manufacture and cooly work. These incomes should be much lower but for the existence of a few subsidiary sources of income like the fruit-yielding trees, kitchen gardens and milch cattle.

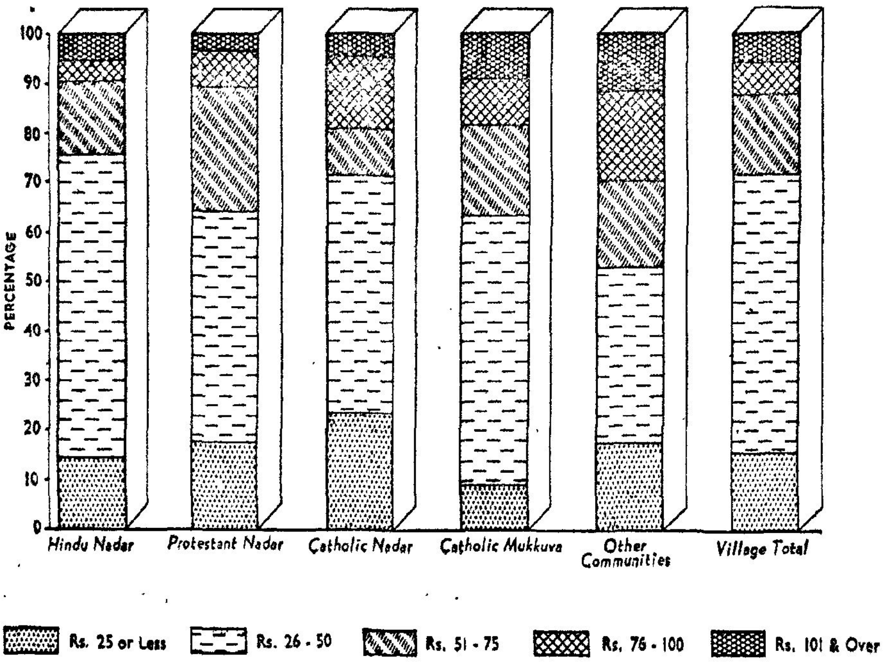
Communities and Income

Nadars

84. We would now attempt to analyse the income levels of the various communities in this village. The Hindu Nadars form the dominant section of the village but an overwhelming majority among them belong to the low income group of less than Rs. 50/- a month. Out of the 152 households as many as 115 earn only less than Rs. 50/- a month and these constitute nearly 75.6% of the households in that community. This also includes the 22 households earning below Rs. 25/- a month who belong to the poorest section of the village. There are only 23 Hindu Nadar households in the middle income group and households earning above Rs 75/- per month are only 14. The position of the Christian Nadars is only slightly

better. Out of 49 households of Christian Nadars, 33 households belong to the low income group and the rest to the middle and high income groups. Taking the Hindu and the Christian Nadars together, we find that as much as 73% of the households belong to the low income group. About 16% of them belong to the middle income group and only the remaining 11% of them can be considered to be rich according to the low standards of this village. Many of the tappers among Nadars, earn only less than Rs. 50/- a month, the people earning above Rs. 50/- being few and far between. These people normally have good fruit yielding trees like jack trees, mango trees or possess milch cattle. Out of the 69 Hindu Nadar households engaged in tapping, 51 households earn only less than Rs. 50/-; 13 of them earn between Rs. 51 and 75 and only 5 households earn above Rs. 75/-. The Christian Nadars engaged in tapping also earn only Rs. 50/- a month except a solitary household of Catholic Nadars who earn between Rs. 51 and 75. The other important occupational group among the Nadars are the cultivators. Out of the 13 households who are primarily dependent upon cultivation, 7 households earn above Rs. 75/-,

INCOME LEVELS OF COMMUNITIES



one household belongs to the middle income group and the rest fall in the low income group. Bulk of the coolies and agricultural labourers earn only less than Rs. 50/- a month. Out of the 55 cooly households, only 9 households earn above Rs. 50/- and all the rest below that. The cultivators, coolies and agricultural labourers among the Christian Nadars also fall mostly in the low income group except 6 households of cultivators who earn above Rs. 50/- per month.

Mukkuvas

85. The income levels of the Mukkuvas is only slightly better in as much as only one household among them belongs to the poorest section of the village and all the others earn about Rs. 25/- a month. Out of 11 households of Mukkuvas, 6 earn between Rs. 25 and 50 a month, 2 between Rs. 50 to 75 a month and one each in the income groups of Rs. 75 to 100, above Rs. 100 and less than Rs. 25/-. The only household which earns above

Rs. 100/- per month among the Mukkuvas is th household of the watch repairer who seems to be having lucrative business. Most of the fish hawkers earn only less than Rs. 50/- except a solitary household in the middle income group.

Other Communities

86. The position of the goldsmiths is no better. Except a solitary household of these Kammalas which earns between Rs. 55 to 75 per month, all the other 6 households earn only less than Rs. 50/- a month. Among these six households, 4 households engaged in their traditional occupation earn between Rs. 26 to 50 a month and the 2 households which have given up their traditional occupation and have respectively taken to cooly work and basket making earn only less than Rs. 25/- a month. Even among the smaller communities of the village, bulk of them belong to the low income group and people in the middle and high income groups are very few. The Dhobi seems to be comparatively affluent with a monthly income ranging from Rs. 51-75 and the two households of Chakkaravars who are engaged in their traditional occupation of weaving earn about Rs. 50/- a month. For the village as a whole, the picture is rather dim in as much as 72% of them belong to the low income group and another 16% belong of the middle income group. The living conditions of the middle income group households are not conspicuously different from those of the low income group as many of the large sized families in this middle income group lead as much of a bare subsistence persons of among the low income groups. These low levels of income not only reflect the seasonal nature of their occupations but also the absence of good subsidiary sources of income to sustain them during the off seasons.

Expenditure Pattern

87. The pattern of expenditure slightly varies from one income group to the other in matters of detail. A common feature in the expenditure patterns of all the income groups is that the bulk of the income is spent on the necessities of life like food, clothing etc. The margin of income left to be spent on luxuries of life, slightly varies from the low income group to the high income group. Whereas the low income groups have very little to spend on luxuries or on other items like education, travelling etc. the high income groups have a little to be spent on these items. The expenditure on the necessities varies only to the extent that the low income groups spend a greater percentage of their income on the necessities than the high income groups. The expenditure pattern of various occupational groups is given in Table No. XXIII.

TABLE No. XXIII

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households		Percentage of expenditure on food & miscellaneous items	No. of households with a monthly income of									
				Rs. 25/- less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
	No. of Households	Expenditure per Households		No. of Households	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
		Rs. P.	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
				Palmyra Tapping									
Rice	73	19.33	29.50	6	9.17	48	16.27	14	29.86	2	26·00	3	35.00
Other grains	3	2.00	0.13	...	...	2	2.50	1	1.00	...	...	...	...
Vegetables	73	12·61	19.25	6	9.46	48	12.45	14	13·77	2	15·50	3	14.25
Meat, fish, etc.	72	7.00	10.54	6	4.50	48	6.96	13	8.23	2	8.00	3	6·67
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, Oils	72	2.39	3.60	6	1.50	47	2.36	14	2·43	2	2·00	3	4·67
Condiments	73	1.98	3.02	6	1.25	48	1.96	14	2.11	2	2·75	3	2·67
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	3	0.25	0·02	...	...	3	0·25	...	...	...	...	...	...
Tobacco, smoking and chewing	70	4.50	6.58	5	2.40	46	4.04	14	5·93	2	7.00	3	6·67
Education	12	2.41	0·60	...	...	7	1.71	4	3.50	1	3.00	...	...
Clothing	73	2.59	3·95	6	1·33	48	2.58	14	2.86	2	2·00	3	4.33
Fuel	65	14.39	19·56	4	14·25	43	13·21	14	15·79	2	20·00	2	24.50
Dhoby or soap	73	1.16	1.77	6	0.92	48	1.04	14	1·25	2	3.00	3	2.00
Barber	72	0·89	1.34	6	0·50	47	0.91	14	0·93	2	1.00	3	1.00
Travelling	1	0·50	0.01	1	0.50	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	2	3.00	0.13	...	...	...	...	2	3.00	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
						Cooly							
Rice	59	14.41	29.47	16	10.44	31	13.71	12	21.50	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	58	11.73	23.58	15	8.85	31	11.72	12	15.37	...	...	...	...
Meat, fish, etc.	59	5.14	10.51	16	3.44	31	4.94	12	7.92	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	59	2.33	4.77	16	2.00	31	2.31	12	2.83	...	...	...	...
Condiments	59	1.93	3.95	16	1.56	31	1.98	12	2.31	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	1	1.00	0.03	...	...	...	...	1	1.00	...	...	...	...
Tobacco, smoking and chewing	50	4.12	7.14	11	3.66	28	3.66	11	5.73	...	...	...	...
Education	12	2.65	1.10	3	1.08	7	3.00	2	3.75	...	...	...	...
Clothing	59	2.19	4.48	16	1.59	31	2.29	12	2.75	...	...	...	...
Fuel	53	6.15	11.30	13	5.15	28	5.36	12	9.08	...	...	...	...
Dhoby or soap	57	1.07	2.11	15	0.80	30	1.13	12	1.25	...	...	...	...
Barber	55	0.79	1.51	13	0.54	30	0.81	12	1.00	...	...	...	...
Travelling	1	0.50	0.02	...	...	1	0.50	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	2	0.37	0.03	...	...	2	0.37	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
						Cultivation							
Rice	29	47.10	38.27	4	27.50	10	26.60	4	36.25	6	67.50	5	88.00
Other grains	7	2.93	0.58	...	...	2	0.75	2	5.00	1	5.00	2	2.00
Vegetables	28	13.06	10.24	4	12.75	9	12.67	4	4.75	6	15.50	5	17.75
Meat, fish, etc.	29	9.38	7.62	4	8.00	10	5.90	4	9.50	6	11.33	5	15.00
Milk	3	3.00	0.25	...	...	...	...	1	1.00	1	4.00	1	4.00
Ghee, oils	29	3.53	2.87	4	3.25	10	3.00	4	2.12	6	4.00	5	5.40
Condiments	28	3.45	2.71	4	2.25	10	2.30	3	6.67	6	3.50	5	4.70
Sugar or jaggery	3	1.17	0.10	...	...	1	0.50	2	1.50	...	...	...	...
Coffee & Tea	15	1.79	0.75	2	5.00	4	0.45	2	3.00	4	1.00	3	1.67
Tobacco, smoking and chewing	24	5.13	3.45	3	5.67	7	2.29	3	3.33	6	7.17	5	7.40
Education	18	10.00	5.04	2	19.00	5	7.40	4	5.00	3	7.67	4	15.50
Clothing	29	6.86	5.57	4	5.50	10	3.40	4	4.75	6	9.83	5	13.00
Fuel	21	19.14	11.26	3	19.33	8	13.50	2	8.50	4	29.00	4	25.75
Dhoby or soap	29	2.91	2.36	4	3.50	10	1.90	4	2.37	6	3.17	5	4.60
Barber	28	1.36	1.07	4	1.25	10	0.92	3	1.67	6	1.50	5	2.00
Travelling	6	4.67	0.79	...	...	3	5.67	1	1.00	1	5.00	1	5.00
Medical fees & medicines	3	5.41	0.45	...	...	2	7.62	...	...	1	1.00	...	...
Religious observances	1	0.50	0.01	...	...	...	...	...	...	1	0.50	...	...
Amusements	5	5.80	0.81	...	...	...	...	2	1.00	...	...	3	9.00
Savings (Provident Fund)	1	10.00	0.28	...	...	...	...	...	...	...	...	1	10.00
Payment of debts	3	37.33	3.14	...	...	...	...	2	50.00	...	...	1	12.00
Remittances to dependents living elsewhere	2	42.50	2.38	...	...	...	...	...	...	1	10.00	1	75.00
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Lease Cultivation													
Rice	1	15.00	23.35	...	...	1	15.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	15.75	24.51	...	...	1	15.75	...	...	...	...	...	...
Meat, fish, etc.	1	10.00	15.56	...	...	1	10.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	3.00	4.67	...	...	1	3.00	...	...	...	...	...	...
Condiments	1	1.50	2.34	...	...	1	1.50	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	5.00	7.78	...	...	1	5.00	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	3.00	4.67	...	...	1	3.00	...	...	...	...	...	...
Fuel	1	8.00	12.45	...	...	1	8.00	...	...	...	...	...	...
Dhoby or soap	1	2.00	3.11	...	...	1	2.00	...	...	...	...	...	...
Barber	1	1.00	1.56	...	...	1	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Agricultural Labourer													
Rice	10	22.30	35.04	2	17.50	7	22.57	...	...	...	...	1	30.00
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	10	10.23	16.08	2	7.75	7	10.18	...	...	...	...	1	15.50
Meat, fish, etc.	10	4.50	7.07	2	4.00	7	4.86	...	...	...	...	1	3.00
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	10	2.90	4.56	2	2.00	7	3.29	...	...	...	...	1	2.00
Condiments	10	2.20	3.46	2	1.75	7	2.43	...	...	...	...	1	1.50
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	9	5.22	7.38	1	2.00	7	5.57	...	...	...	...	1	6.00
Education	2	4.00	1.26	2	4.00	...	...	...	...	...	...	...	...
Clothing	10	2.80	4.40	2	2.50	7	2.57	...	...	...	...	1	5.00
Fuel	9	12.67	17.92	2	6.00	6	14.50	...	...	...	...	1	15.00
Dhoby or soap	10	0.95	1.49	2	1.00	7	0.93	...	...	...	...	1	1.00
Barber	10	0.85	1.34	2	1.00	7	0.79	...	...	...	...	1	1.00
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Fish Hawker													
Rice	9	29.11	45.74	1	25.00	7	29·57	1	30.00	...	...	...	...
Other grains	1	1.00	0.17	...	...	1	1.00	...	...	...	...	...	...
Vegetables	9	10.33	16·23	1	9.50	7	11.57	1	2.50	...	...	...	...
Meat, fish, etc.	1	4.00	0.70	...	...	1	4.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	9	3.78	5.94	1	8.00	7	3·14	1	4.00	...	...	...	...
Condiments	9	2.45	3.85	1	3.00	7	2.36	1	2.50	...	...	...	...
Sugar or jaggery	2	1.25	0.44	...	...	1	2·00	1	0.50	...	...	...	...
Coffee & Tea	1	0.50	0.09	...	...	...	...	1	0.50	...	...	...	...
Tobacco, smoking and chewing	9	3.44	5.40	1	7.00	7	3.14	1	2.00	...	...	...	...
Education	5	1.40	1.22	...	...	5	1.40	...	...	...	...	...	...
Clothing	9	3.34	5.25	1	5.00	7	2.86	1	5.00	...	...	...	...
Fuel	8	5.62	7.85	1	12.00	6	4.83	1	4.00	...	...	...	...
Dhoby or soap	9	2.23	3.50	1	5.00	7	1.44	1	5.00	...	...	...	...
Barber	8	0.97	1.35	1	1.00	7	0.96	...	...	...	...	...	...
Travelling	2	5.50	1.92	1	10.00	1	1.00	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	2	1.00	0.35	1	1.00	1	1.00	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Cart Driver													
Rice	4	17.50	24.71	...	...	2	10.00	...	...	2	25.00	...	...
Other grains	1	2.00	0·71	...	...	1	2.00	...	...	...	...	...	...
Vegetables	4	12.00	16.94	...	...	2	8.50	...	...	2	15.50	...	...
Meat, fish, etc.	4	4.00	5.65	...	...	2	5.00	...	...	2	3.00	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	4	2.50	3.53	...	...	2	2.00	...	...	2	3.00	...	...
Condiments	4	2.00	2.82	...	...	2	1.50	...	...	2	2.50	...	...
Sugar or jaggery	1	1.00	0.35	...	...	1	1.00	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	4	3.06	4.32	...	...	2	3.12	...	...	2	3.00	...	...
Education	1	5.00	1.77	...	...	...	...	...	...	1	5.00	...	...
Clothing	4	2.50	3.53	...	...	2	2.50	...	...	2	2.50	...	...
Fuel	4	22.00	31.06	...	...	2	29.00	...	...	2	15.00	...	...
Dhoby or soap	4	0.88	1.24	...	...	2	0.75	...	...	2	1.00	...	...
Barber	4	0.88	1.24	...	...	2	0.75	...	...	2	1.00	...	...
Travelling	1	2.00	0.71	...	...	...	...	...	...	1	2.00	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	2	1.00	0.71	...	...	1	1·00	...	...	1	1.00	...	...
Savings (Provident Fund)	1	2.00	0.71	...	...	1	2.00	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...		...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Business													
Rice	7	22·14	31·45	1	20·00	3	10.00	1	30·00	2	37·50	...	...
Other grains	1	3·00	0.61	...	...	...	...	...	...	1	3·00	...	...
Vegetables	7	11·16	15·85	1	0·75	3	9·25	1	21·50	2	14·05	...	...
Meat, fish, etc.	7	7·28	10·34	1	8·00	3	5·33	1	8·00	2	9·50	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	7	2·14	3.04	1	2·00	3	2.00	1	3·00	2	2.00	...	...
Condiments	7	2·64	3·75	1	2·00	3	2·33	1	2.00	2	3·75	...	...
Sugar or jaggery	1	6·00	1·22	...	...	...	...	...	...	1	6.00	...	...
Coffee & Tea	1	1·00	0·20	...	...	...	...	...	...	1	1·00	...	...
Tobacco, smoking and chewing	6	4·42	5·38	1	1·00	2	1·25	1	8·00	2	7.50	...	...
Education	5	3·30	3·35	1	3·00	2	1·25	...	...	2	5.50	...	...
Clothing	7	4·43	6·29	1	5·00	3	2·00	1	5.00	2	7·50	...	...
Fuel	5	7·80	7·91	...	...	2	5·50	1	15·00	2	6·50	...	...
Dhoby or soap	6	1·42	1·73	1	2·00	2	1·25	1	1·00	2	1·50	...	...
Barber	7	0·82	1·17	1	1·00	3	0·58	1	1·00	2	1·00	...	...
Travelling	1	4·00	0·81	...	...	...	...	...	...	1	4·00	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	2	2·00	0·81	...	...	...	...	...	...	2	2·00	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	1	30·00	6·09	1	30.00	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Goldsmith													
Rice	5	20.80	43.06	...	...	4	22.25	1	15.00	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	5	7·60	15.74	...	...	4	7.00	1	10.00	...	...	...	...
Meat, fish, etc.	5	4.80	9.94	...	...	4	5.00	1	4.00	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oil	5	2.00	4.14	...	...	4	2.00	1	2.00	...	...	...	...
Condiments	5	2.10	4.35	...	...	4	2.12	1	2.00	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	5	3.00	6.21	...	...	4	3.00	1	3.00	...	...	...	...
Education	1	5.00	2.07	...	...	1	5.00	...	...	...	...	...	...
Clothing	5	2.00	4.14	...	...	4	2.00	1	2.00	...	...	...	...
Fuel	5	3.60	7.45	...	...	4	3.50	1	4.00	...	...	...	...
Dhoby or soap	4	1.00	1.66	...	...	3	1.17	1	0.50	...	...	...	...
Barber	5	0.60	1.24	...	...	4	0.62	1	0.50	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Carpenter													
Rice	1	22.00	39.29	...	...	1	22.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	5.00	8.93	...	...	1	5.00	...	...	...	...	...	...
Meat, fish, etc.	1	4.00	7.14	...	...	1	4.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, Oils	1	2.00	3.57	...	...	1	2.00	...	...	...	...	...	...
Condiments	1	3.00	5.36	...	...	1	3.00	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	1.00	1.79	...	...	1	1.00	...	...	...	...	...	...
Education	1	10.00	17.85	...	...	1	10.00	...	...	...	...	...	...
Clothing	1	2.00	3.57	...	...	1	2.00	...	...	...	...	...	...
Fuel	1	4.00	7.14	...	...	1	4.00	...	...	...	...	...	...
Dhoby or soap	1	2.00	3.57	...	...	1	2.00	...	...	...	...	...	...
Barber	1	1.00	1.79	...	...	1	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Weaving													
Rice	3	26.67	41.94	...	...	1	15.00	1	20.00	1	45.00	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	3	10.25	16.12	...	...	1	10.25	1	4.50	1	16.00	...	...
Meat, fish, etc.	3	8.00	12.58	...	...	1	6.00	1	8.00	1	10.00	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	3	4.00	6.29	...	...	1	4.00	1	4.00	1	4.00	...	...
Condiments	3	2.00	3.15	...	...	1	1.50	1	2.50	1	2.00	...	...
Sugar or jaggery	1	1.00	0.52	...	...	...	...	...	...	1	1.00	...	...
Coffee & Tea	1	8.00	4.19	...	...	...	...	...	...	1	8.00	...	...
Tobacco smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	1	1.00	0.52	...	...	...	...	...	...	1	1.00	...	...
Clothing	3	2.67	4.20	...	...	1	3.00	1	3.00	1	2.00	...	...
Fuel	3	6.67	10.49	...	...	1	8.00	1	8.00	1	4.00	...	...
Dhoby or soap	...	...	...	...	...	...	...	...	...	...	...	...	...
Barber	...	...	...	...	...	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents *living elsewhere*	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Blacksmihy													
Rice	1	15·00	37.98	...	...	1	15.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	8.75	22.15	...	...	1	8.75	...	...	...	...	...	...
Meat, fish, etc.	1	4.00	10.13	...	...	1	4.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	0.50	1.27	...	...	1	0.50	...	...	...	...	...	...
Condiments	1	1.50	3.80	...	...	1	1.50	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	3.00	7.59	...	...	1	3.00	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	3.00	7.59	...	...	1	3.00	...	...	...	...	...	...
Fuel	1	2.00	5.06	...	...	1	2.00	...	...	...	...	...	...
Dhoby or soap	1	1.00	2.53	...	...	1	1.00	...	...	...	...	...	...
Barber	1	0.75	1.90	...	...	1	0.75	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Mason													
Rice	3	21.67	34.48	...	...	3	21.67	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	3	12.50	19.89	...	...	3	12.50	...	...	...	...	...	...
Meat, fish, etc.	3	6.67	10.61	...	...	3	6.67	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oil	3	2·33	3.70	...	...	3	2.33	...	...	...	...	...	...
Condiments	3	1.67	2.66	...	...	3	1.67	...	...	...	...	...	...
Sugar or jaggery	1	1.00	0.53	...	...	1	1.00	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	3	4.67	7.43	...	...	3	4.67	...	...	...	...	...	...
Education	2	1.50	1.59	...	...	2	1.50	...	...	...	...	...	...
Clothing	3	2.67	4.25	...	...	3	2.67	...	...	...	...	...	...
Fuel	3	6.67	10·61	...	...	3	6.67	...	...	...	...	...	...
Dhoby or soap	3	1.67	2.66	...	...	3	1.67	...	...	...	...	...	...
Barber	3	1.00	1.59	...	...	3	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Pusari													
Rice	1	22.00	34.92	...	...	1	22.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	4.75	7.54	...	...	1	4.75	...	...	...	...	...	...
Meat, fish, etc.	1	8.00	12.70	...	...	1	8.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	...	...	...	...	...	...	...	...	...	...	...	...	...
Condiments	...	...	...	–	...	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	1	0.50	0.79	...	...	1	0.50	...	...	...	...	...	...
Tobacco, smoking and chewing	1	0.25	0.40	...	...	1	0.25	...	...	...	...	...	...
Education	1	6.00	9.52	...	...	1	6.00	...	...	...	...	...	...
Clothing	1	5.00	7.94	...	...	1	5.00	...	...	...	...	...	...
Fuel	1	10.00	15.87	...	...	1	10.00	...	...	...	...	...	...
Dhoby or soap	1	1.00	1.59	...	...	1	1.00	...	...	...	...	...	...
Barber	1	0.50	0.79	...	...	1	0.50	...	...	...	...	...	...
Travelling	1	5.00	7.94	...	...	1	5.00	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Vaithian													
Rice	3	22.67	31.52	...	...	3	22.67	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	3	9.67	13.45	...	...	3	9.67	...	...	...	...	...	...
Meat, fish, etc.	3	7.33	10.19	...	...	3	7.33	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	3	2.33	3.24	...	...	3	2.33	...	...	...	...	...	...
Condiments	3	1.58	2.20	...	...	3	1.58	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	2	9.00	8.34	...	...	2	9.00	...	...	...	...	...	...
Education	1	10.00	4.64	...	...	1	10.00	...	...	...	...	...	...
Clothing	3	4.33	6.02	...	...	3	4.33	...	...	...	...	...	...
Fuel	3	11.67	16.23	...	...	3	11.67	...	...	...	...	...	...
Dhoby or soap	3	2.00	2.78	...	...	3	2.00	...	...	...	...	...	...
Barber	3	1.00	1.39	...	...	3	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Drummer													
Rice	1	8.00	24.06	1	8.00	...	...	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	4.75	14.28	1	4.75	...	...	...	...	...	...	...	...
Meat, fish, etc.	1	4.00	12.03	1	4.00	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	2.00	6.02	1	2.00	...	...	...	...	...	...	...	...
Condiments	1	3.00	9.02	1	3.00	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	4.00	12.03	1	4.00	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	2.00	6.02	1	2.00	...	...	...	...	...	...	...	...
Fuel	1	4.00	12.03	1	4.00	...	...	...	...	...	...	...	...
Dhoby or soap	1	1.00	3.01	1	1.00	...	...	...	...	...	...	...	...
Barber	1	0.50	1.50	1	0.50	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Madical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Official													
Rice	1	45.00	36.36	...	...	...	...	1	45.00	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	15.75	12.73	...	...	...	...	1	15.75	...	...	...	...
Meat, fish, etc.	1	10.00	8.08	...	...	...	...	1	10.00	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	2.00	1.62	...	...	...	...	1	2.00	...	...	...	...
Condiments	1	3.00	2.42	...	...	...	...	1	3.00	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	1	10.00	8.08	...	...	...	...	1	10.00	...	...	...	...
Clothing	1	5.00	4.04	...	...	...	...	1	5.00	...	...	...	...
Fuel	1	30.00	24.24	...	...	...	...	1	30.00	...	...	...	...
Dhoby or soap	1	2.00	1.62	...	...	...	...	1	2.00	...	...	...	...
Barber	1	1.00	0.81	...	...	...	...	1	1.00	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Tea Shop													
Rice	1	22.00	30.66	...	...	...	...	...	...	1	22.00	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	12.25	17.07	...	...	...	...	...	...	1	12.25	...	...
Meat, fish, etc.	1	8.00	11.15	...	...	...	...	...	...	1	8.00	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	2.00	2.79	...	...	...	...	...	...	1	2.00	...	...
Condiments	1	2.00	2.79	...	...	...	...	...	...	1	2.00	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	6.00	8.36	...	...	...	...	...	...	1	6.00	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	3.00	4.18	...	...	...	...	...	...	1	3.00	...	...
Fuel	1	8.00	11.15	...	...	...	...	...	...	1	8.00	...	...
Dhoby or soap	1	1.50	2.09	...	...	...	...	...	...	1	1.50	...	...
Barber	1	2.00	2.79	...	...	...	...	...	...	1	2.00	...	...
Travelling	1	5.00	6.97	...	...	...	...	...	...	1	5.00	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	—	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Cinema Theatre Owner													
Rice	2	37.50	18.38	...	...	...	...	...	...	...	...	2	37.50
Other grains	2	6.00	2.94	...	...	...	...	...	...	...	...	2	6.00
Vegetables	2	17.62	8.63	...	...	...	...	...	...	...	...	2	17.62
Meat, fish, etc.	2	10.00	4.90	...	...	...	...	...	...	...	...	2	10.00
Milk	2	11.50	5.64	...	...	...	...	...	...	...	...	2	11.50
Ghee, oils	2	6.00	2.94	...	...	...	...	...	...	...	...	2	6.00
Condiments	2	4.18	2.05	...	...	...	...	...	...	...	...	2	4.18
Sugar or jaggery	2	7.75	3.80	...	...	...	...	...	...	...	...	2	7.75
Coffee & Tea	2	4.50	2.20	...	...	...	...	...	...	...	...	2	4.50
Tobacco, smoking and chewing	2	8.50	4.17	...	...	...	...	...	...	...	...	2	8.50
Education	1	19.00	4.66	...	...	...	...	...	...	...	...	1	19.00
Clothing	2	16.00	7.84	...	...	...	...	...	...	...	...	2	16.00
Fuel	2	5.00	2.45	...	...	...	...	...	...	...	...	2	5.00
Dhoby or soap	2	5.50	2.70	...	...	...	...	...	...	...	...	2	5.50
Barber	2	3.00	1.47	...	...	...	...	...	...	...	...	2	3.00
Travelling	2	17.50	8.58	...	...	...	...	...	...	...	...	2	17.50
Medical fees & medicines	2	3.50	1.71	...	...	...	...	...	...	...	...	2	3.50
Religious observances	1	0.50	0.12	...	...	...	...	...	...	...	...	1	0.50
Amusements	1	0.50	0.12	...	...	...	...	...	...	...	...	1	0.50
Savings (Provident Fund)	1	20.00	4.90	...	...	...	...	...	...	...	...	1	20.00
Payment of debts	1	40.00	9.80	...	...	...	...	...	...	...	...	1	40.00
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Shop Assistant													
Rice	1	15.00	32.26	1	15.00	...	...	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	10.00	21.51	1	10.00	...	...	...	...	...	...	...	...
Meat, fish, etc.	1	4.00	8.60	1	4.00	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	8.60	1	4.00	...	...	...	...	...	...	...	...
Condiments	1	2.50	5.38	1	2.50	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	2.00	4.30	1	2.00	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	5.00	10.75	1	5.00	...	...	...	...	...	...	...	...
Fuel	1	2.00	4.30	1	2.00	...	...	...	...	...	...	...	...
Dhoby or soap	1	1.00	2.15	1	1.00	...	...	...	...	...	...	...	...
Barber	1	1.00	2.15	1	1.00	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Bee Keeper													
Rice	1	30.00	19.17	...	...	...	...	...	...	...	...	1	30.00
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	20.50	12.78	...	...	...	...	...	...	...	...	1	20.50
Meat, fish, etc.	1	8.00	5.11	...	...	...	...	...	...	...	...	1	8.00
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oil	1	4.00	2.56	...	...	...	...	...	...	...	...	1	4.00
Condiments	1	4.00	2.56	...	...	...	...	...	...	...	...	1	4.00
Sugar or jaggery	1	4.00	2.56	...	...	...	...	...	...	...	...	1	4.00
Coffee & Tea	1	1.00	0.64	...	...	...	...	...	...	...	...	1	1.00
Tobacco, smoking and chewing	1	15.00	9.58	...	...	...	...	...	...	...	...	1	15.00
Education	1	15.00	9.58	...	...	...	...	...	...	...	...	1	15.00
Clothing	1	20.00	12.78	...	...	...	...	...	...	...	...	1	20.00
Fuel	1	10.00	6.39	...	...	...	...	...	...	...	...	1	10.00
Dhoby or soap	1	5.00	3.19	...	...	...	...	...	...	...	...	1	5.00
Barber	1	0.50	0.32	...	...	...	...	...	...	...	...	1	0.50
Travelling	1	20.00	12.78	...	...	...	...	...	...	...	...	1	20.00
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Lorry Driver													
Rice	1	30.00	43.48	...	...	...	...	1	30.00	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	6·00	8.70	...	...	...	...	1	6.00	...	...	...	...
Meat, fish, etc.	...	...	...	...	...	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	5·80	...	...	...	...	1	4.00	...	...	...	...
Condiments	1	5·00	7.24	...	...	...	...	1	5.00	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	2.00	2.90	...	...	...	...	1	2.00	...	...	...	...
Education	1	10.00	14.49	...	...	...	...	1	10.00	...	...	...	...
Clothing	1	5.00	7.24	...	...	...	...	1	5.00	...	...	...	...
Fuel	1	4.00	5.80	...	...	...	...	1	4.00	...	...	...	...
Dhoby or soap	1	2.00	2.90	...	...	...	...	1	2.00	...	...	...	...
Barber	1	1.00	1.45	...	...	...	...	1	1.00	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Coir Making (Twisting)													
Rice	1	30.00	37.27	...	...	1	30.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	15.50	19.25	...	...	1	15.50	...	...	...	...	...	...
Meat, fish etc.	1	15.00	18.63	...	...	1	15.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	4.97	...	...	1	4.00	...	...	...	...	...	...
Condiments	1	2.00	2.49	...	...	1	2.00	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	2.00	2.49	...	...	1	2.00	...	...	...	...	...	...
Fuel	1	10.00	12.42	...	...	1	10.00	...	...	...	...	...	...
Dhoby or soap	1	1.00	1.24	...	...	1	1.00	...	...	...	...	...	...
Barber	1	1.00	1.24	...	...	1	1·00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Watch Repairer													
Rice	1	60.00	26.20	...	...	...	...	...	...	...	...	1	60.00
Other grains	1	4.00	1.75	...	...	...	...	...	...	...	...	1	4.00
Vegetables	1	10.00	4.37	...	...	...	...	...	...	...	...	1	10.00
Meat, fish, etc.	1	16.00	6.99	...	...	...	...	...	...	...	...	1	16.00
Milk	1	15.00	6.55	...	...	...	...	...	...	...	...	1	15.00
Ghee, oils	1	4.00	1.75	...	...	...	...	...	...	...	...	1	4.00
Condiments	1	4.00	1.75	...	...	...	...	...	...	...	...	1	4.00
Sugar or jaggery	1	9.00	3.93	...	...	...	...	...	...	...	...	1	9.00
Coffee & Tea	1	6.00	2.62	...	...	...	...	...	...	...	...	1	6.00
Tobacco, smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	1	10.00	4.37	...	...	...	...	...	...	...	...	1	10.00
Clothing	1	5.00	2.18	...	...	...	...	...	...	...	...	1	5.00
Fuel	1	10.00	4.37	...	...	...	...	...	...	...	...	1	10.00
Dhoby or soap	1	8.00	3.49	...	...	...	...	...	...	...	...	1	8.00
Barber	1	1-00	0.43	...	...	...	...	...	...	...	...	1	1.00
Travelling	1	6.00	2.62	...	...	...	...	...	...	...	...	1	6-00
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	1	1.00	0.43	...	...	...	...	...	...	...	...	1	1.00
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	1	60.00	26.20	...	...	...	...	...	...	...	...	1	60.00
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Wood Sawyer													
Rice	1	20.00	32.26	...	...	1	20.00	...	...	...	...	...	...
Other grains	1	2.00	3.23	...	...	1	2.00	...	...	...	...	...	...
Vegetables	1	11.00	17.74	...	...	1	11.00	...	...	...	...	...	...
Meat, fish, etc.	1	4.00	6.45	...	...	1	4.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	6.45	...	...	1	4.00	...	...	...	...	...	...
Condiments	1	3.00	4.84	...	...	1	3.00	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	1	2.00	3.23	...	...	1	2.00	...	...	...	...	...	...
Clothing	1	5.00	8.07	...	...	1	5.00	...	...	...	...	...	...
Fuel	1	8.00	12.90	...	...	1	8.00	...	...	...	...	...	...
Dhoby or soap	1	1.00	1.61	...	...	1	1.00	...	...	...	...	...	...
Barber	1	1.00	1.61	...	...	1	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	1	1.00	1.61	...	...	1	1.00	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Rice Pounding													
Rice	1	15.00	53.10	1	15.00	...	...	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	1.00	3.54	1	1.00	...	...	...	...	...	...	...	...
Meat, fish, etc.	1	1.00	3.54	1	1.00	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	2.00	7.08	1	2.00	...	...	...	...	...	...	...	...
Condiments	1	2.00	7.08	1	2.00	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	4.50	15.93	1	4.50	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	1.00	3.54	1	1.00	...	...	...	...	...	...	...	...
Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhoby or soap	1	1.00	3.54	1	1.00	...	...	...	...	...	...	...	...
Barber	1	0.75	2.65	1	0.75	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Jaggery Making													
Rice	1	30.00	45.80	...	...	1	30.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	1.00	1.53	...	...	1	1.00	...	...	...	...	...	...
Meat, fish, etc.	1	8.00	12.22	...	...	1	8.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	6.11	...	...	1	4.00	...	...	...	...	...	...
Condiments	1	2.00	3.05	...	...	1	2.00	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	2.00	3.05	...	...	1	2.00	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	5.00	7.63	...	...	1	5.00	...	...	...	...	...	...
Fuel	1	8.00	12.22	...	...	1	8.00	...	...	...	...	...	...
Dhoby or soap	1	2.00	3.05	...	...	1	2.00	...	...	...	...	...	...
Barber	1	1.00	1.53	...	...	1	1.00	...	...	...	...	...	...
Travelling	1	2.00	3.05	...	...	1	2.00	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	1	0.50	0.76	...	...	1	0.50	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Tiffin Seller													
Rice	1	30.00	38.59	...	...	...	...	...	...	1	30.00	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	8.75	11.25	...	...	...	...	...	...	1	8.75	...	...
Meat, fish, etc.	...	...	...	...	...	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	6.00	7.72	...	...	...	...	...	...	1	6.00	...	...
Condiments	1	2.50	3.22	...	...	...	...	...	...	1	2.50	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	1	6.00	7.72	...	...	...	...	...	...	1	6.00	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	8.00	10.29	...	...	...	...	...	...	1	8.00	...	...
Fuel	1	10.00	12.86	...	...	...	...	...	...	1	10.00	...	...
Dhoby or soap	1	4.00	5.14	...	...	...	...	...	...	1	4.00	...	...
Barber	1	2.00	2.57	...	...	...	...	...	...	1	2.00	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	1	0.50	0.64	...	...	...	...	...	...	1	0.50	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
Water Carrier													
Rice	2	15.00	38.46	...	...	2	15.00	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	2	9.50	24.36	...	...	2	9.50	...	...	...	...	...	...
Meat, fish, etc.	1	6.00	7.69	...	...	1	6.00	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	2	1.50	3.85	...	...	2	1.50	...	...	...	...	...	...
Condiments	2	1.50	3.85	...	...	2	1.50	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	2	2.50	6.41	...	...	2	2.50	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	2	2.00	5.13	...	...	2	2.00	...	...	...	...	...	...
Fuel	1	6.00	7.69	...	...	1	6.00	...	...	...	...	...	...
Dhoby or soap	1	1.00	1.28	...	...	1	1.00	...	...	...	...	...	...
Barber	1	1.00	1.28	...	...	1	1.00	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
					Palm Leaf Box Making								
Rice	1	8.00	48.48	1	8.00	...	...	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	2.75	15.67	1	2.75	...	...	...	...	...	...	...	...
Meat, fish, etc.	1	2.00	12.12	1	2.00	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	1.00	6.06	1	1.00	...	...	...	...	...	...	...	...
Condiments	1	1.50	9.09	1	1.50	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	...	...	...	...	...	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	1	0.50	3.03	1	0.50	...	...	...	...	...	...	...	...
Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhoby or soap	1	0.25	6.52	1	0.25	...	...	...	...	...	...	...	...
Barber	1	0.50	3.03	1	0.50	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...
						Dhoby							
Rice	1	30.00	38.22	...	...	...	...	1	30.00	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	1	15.50	19.74	...	—	...	...	1	15.50	...	...	...	...
Meat, fish, etc.	1	8.00	10.19	...	...	...	...	1	8.00	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	1	4.00	5.10	...	...	...	...	1	4.00	...	...	...	...
Condiments	1	2.50	3.18	...	...	...	...	1	2.50	...	...	...	...
Sugar or jaggery	1	0.50	0.64	...	...	...	...	1	0.50	...	...	...	...
Coffee & Tea	1	1.00	1·27	...	...	...	...	1	1.00	...	...	...	...
Tobacco, smoking and chewing	1	1.00	1.27	...	...	...	...	1	1.00	...	...	...	...
Education	1	0.50	0.64	...	...	...	...	1	0.50	...	...	...	...
Clothing	...	...	...	...	...	...	...	...	...	...	...	...	...
Fuel	1	15.00	19.11	...	...	...	...	1	15.00	...	...	...	...
Dhoby or soap	...	...	...	...	...	...	...	...	...	...	...	...	...
Barber	1	0.50	0.64	...	...	...	...	1	0.50	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIII (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
					Dependent								
Rice	2	3.00	34.30	2	3.00	...	...	...	...	...	...	...	...
Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
Vegetables	2	2.00	22.87	2	2.00	...	...	...	...	...	...	...	...
Meat, fish, etc.	2	0.50	5.72	2	0.50	...	...	...	...	...	...	...	...
Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
Ghee, oils	2	0.37	4.23	2	0.37	...	...	...	...	...	...	...	...
Condiments	1	0.75	4.29	1	0.75	...	...	...	...	...	...	...	...
Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...
Tobacco, smoking and chewing	2	1.50	17.15	2	1.50	...	...	...	...	...	...	...	...
Education	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	2	0.75	8.58	2	0.75	...	...	...	...	...	...	...	...
Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhoby or soap	1	0.50	2.86	1	0.50	...	...	...	...	...	...	...	...
Barber	...	...	...	...	...	...	...	...	...	...	...	...	...
Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
Medical fees & medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...

Low Income Groups

88. As observed earlier, the low income group people earning below Rs. 50/- a month form an overwhelming majority in this village and in this group the bulk of their incomes are spent on food. The expenditure on food ranges from Rs. 32 to Rs. 45 per month depending upon the size of the family and the actual income of the household. Among the poorest section of the village who earn only less than Rs. 25/- a month, almost the entire amount is spent on food and other necessities. In this lowest income group of less than Rs. 25/- a month, the expenditure of food varies between Rs. 22 to 25. Very often, the expenditure outruns the income leaving them no choice but to borrow from their friends and neighbours to keep their body and soul together. In this poorest section, the average monthly expenditure on the other necessity viz., clothing, ranges from Rs. 3 to Rs. 5 a month. This item of expenditure, of course, is not regularly incurred every month as new clothes are purchased only on festive occasions. The figure we have given above is only a monthly average of the total annual expenditure. These people have very little to be spent on education and other luxuries but many of them spend a small amount on little pleasures of life like tobacco chewing and smoking. The expenditure on these items varies between 60 np. to Rs. 1 per month. The position of the next income group viz., those earning between Rs. 25 to 50 is only slightly better. They also spend the bulk of their incomes on food. They spend about Rs. 4 to Rs. 6 per month on clothing and about Rs. 1 to Rs. 2 on tobacco chewing and smoking. Many of them incur expenditure on education ranging from Rs. 2 to Rs. 3 per month. Thus, their incomes are just sufficient for a hand-to-mouth existence and they have very little to be spent on luxuries or to be saved for the rainy day. When any emergencies like sickness in the family, marriage or festivals

confront them, they resort to borrowing from friends and relatives to meet such contingencies. Very often, their meagre incomes prove insufficient even for their daily living. This is particularly so among those earning between Rs. 20 to 30 a month. Even families earning above Rs. 30/- present the same poverty stricken conditions possibly because their households are large.

Middle Income Group

89. The general economic condition of the middle income group viz., those earning between Rs. 50 to Rs 75 a month, is only slightly better in the sense that they have enough to buy their food and clothing, if not to be saved or spent on luxuries. In this income group, the expenditure on food ranges from Rs. 50 to 60 per month depending upon the size of the family and their food habits. Clothing accounts for about Rs. 9 to Rs. 12 per month and the expenditure on luxuries like chewing and smoking varies between Rs. 3 to 5 among these households. Many of them spend about Rs. 4 to Rs. 5 a month on the education of their children.

High Income Group

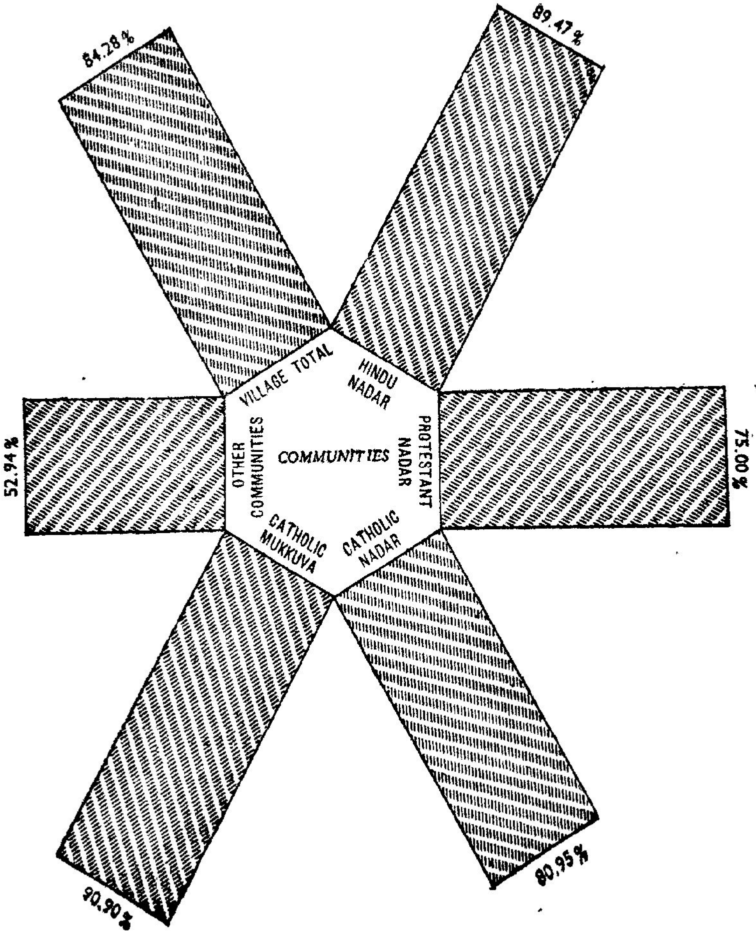
90. The high income group or the richer section also spends bulk, of their incomes on food and necessities. The only difference in their case is that they have a small amount to be spent on education, luxuires, travelling, etc. In this income group, the expenditure on food ranges from Rs. 60 to Rs. 70 and that on clothing from Rs. 10 to Rs. 15 per month. They spend considerable amounts on daily luxuries like coffee and tea drinking, smoking and chewing. Even here, it is only a few who have enough to save. The pattern of expenditure of the numerically significant income group in this village, as discussed above, hardly admits of any saving because their incomes are just sufficient to meet their necessities of daily life. The expenditure on the necessities is rather inelastic and could be varied only within certain limits whereas the incomes of these people are subjected to periodical fluctuations. When incomes are low either due to non-availability of work or due to disability of the family workers, they have no other means except to live on borrowed money. The same is the case when other contingencies of life like sickness or marriage force them unavoidably to resort to borrow money. The expenditure on marriages and other festive occasions is by no means small. There is certain amount of external appearances to be maintained wherein the question of individual prestige is also involved. Hence their great propensity to get into debts. This is reflected in the level of indebtedness that is prevalent in the village. The expenditure pattern on marriage by different income groups is given in Table No. XXIV.

TABLE No. XXIV

Expenditure on Marriage

Expenditure on Marriage	Number of Households with a monthly income of				
	Rs. 25/- and below	Rs. 26-50/-	Rs. 51-75/-	Rs. 76-100/-	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	3	9	1	1	...
Rs. 50/- or less	4	8	2	1	...
Rs. 51/- 100/-	20	64	14	2	2
Rs. 101/- 200/-	8	42	16	5	1
Rs. 201/- 400/-	1	4	4	6	8
Rs. 401/- 600/-	...	1	...	...	1
Rs. 601/- 800/-	...	...	...	...	...
Rs. 801/- 1000/-	...	...	...	...	1
Rs. 1001/- and over	...	...	...	...	...
Total	36	128	37	15	13

INDEBTEDNESS BY COMMUNITIES



Indebtedness

91. As many as 193 households or 83·4% of the households are indebted and the total amount of debt is staggering. The indebted families are distributed among all the income groups and communities as shown in Table No. XXV.

TABLE No. XXV

Indebtedness

Community	Indebtedness By Income Group: Income Group	Total No. of households	No. of Households in debt	Percentage of col. (4) to col. (3)	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Hindu Nadar	Rs. 25 & below	22	17	77.27	9,875	580.88
	Rs. 26 to 50	93	85	91.39	61,940	728.71
	Rs. 51 to 75	23	20	86.96	21,070	1,053.50
	Rs. 76 to 100	6	6	100.00	9,650	1,608.33
	Rs. 101 & over	8	8	100.00	13,280	1,660.00
	Total	**152**	**136**	**89.47**	**115,815**	**851.58**
Kammalar	Rs. 25 & below	2	...	...	...	...
	Rs. 26 to 50	5	3	60	250	83.33
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
	Total	8	3	**28.57**	**250**	**83.33**
Kerala Mudaliar	Rs. 25 & below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	1	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
	Total	**2**	...	...	...	...
Nair	Rs. 25 & below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	1	1	100	500	500
	Rs. 101 & over	...	...	...	...	...
	Total	1	1	100	500	500

TABLE No. XXV (Contd.)

(1)	(2)		(3)	(4)	(5)	(6)	(7)
Izhava Panikkar	Rs. 25 & below		...	...	...	...	...
	Rs. 26 to 50		...	...	...	...	...
	Rs. 51 to 75		...	...	...	...	...
	Rs. 76 to 100		1	1	100	800	800
	Rs. 101 & over		...	...	...	...	...
		Total	**1**	**1**	**100**	**800**	**800**
Vattakattu Nair	Rs. 25 & below		...	...	...	...	...
	Rs. 26 to 50		...	...	...	...	...
	Rs. 51 to 75		...	...	...	...	...
	Rs. 76 to 100		...	...	...	...	...
	Rs. 101 & over		1	1	100	5,000	5,000
		Total	**1**	**1**	**100**	**5,000**	**5,000**
Chekkalai Vaniar	Rs. 25 & below		...	...	...	...	...
	Rs. 26 to 50		...	...	...	...	...
	Rs. 51 to 75		...	...	...	...	...
	Rs. 76 to 100		...	...	...	...	...
	Rs. 101 & over		1	1	100	3,000	3,000
		Total	**1**	**1**	**100**	**3,000**	**3,000**
Vannan	Rs. 25 & below		1	1	100	100	100
	Rs. 26 to 50		...	...	...	...	...
	Rs. 51 to 75		...	...	...	...	...
	Rs. 76 to 100		...	...	...	...	...
	Rs. 101 & over		...	...	...	...	...
		Total	**1**	**1**	**100**	**100**	**100**
Ayanavar	Rs. 25 & below		...	...	...	...	...
	Rs. 26 to 50		1	1	100	300	300
	Rs. 51 to 75		...	...	...	...	...
	Rs. 76 to 100		...	...	...	...	...
	Rs. 101 & over		...	...	...	...	...
		Total	**1**	**1**	**100**	**300**	**300**

TABLE No. XXV (Concld.)

(1)	(2)		(3)	(4)	(5)	(6)	(7)
Protestant Nadar	Rs. 25 & below		5	4	80.00	3,650	912.50
	Rs. 26 to 50		13	12	92.31	7,420	618.33
	Rs. 51 to 75		7	3	42.86	2,200	733.33
	Rs. 76 to 100		2	1	50.00	5,000	5,000.00
	Rs. 101 & over		1	1	100.00	2,000	2,000.00
		Total	28	21	75.00	20,270	965.2381
Catholic Nadar	Rs. 25 & below		5	4	80.00	850	212.50
	Rs. 26 to 50		10	8	80.00	5,000	625.00
	Rs. 51 to 75		2	1	50.00	200	200.00
	Rs. 76 to 100		3	3	100.00	10,300	3,433.33
	Rs. 101 & over		1	1	100.00	1,500	1,500.00
		Total	21	17	80.9524	17,850	1,050.00
Catholic Mukkuva	Rs. 25 & below		1	1	100.00	700	700.00
	Rs. 26 to 50		6	6	100.00	800	133.33
	Rs. 51 to 75		2	1	50.00	500	500.00
	Rs. 76 to 100		1	1	100.00	1,000	1,000.00
	Rs. 101 & over		1	1	100.00	500	500.00
		Total	11	10	90.90	3,500	350.00
Catholic Vannan	Rs. 25 & below		...	...	...	...	...
	Rs. 26 to 50		...	...	...	...	...
	Rs. 51 to 75		1	...	...	...	...
	Rs. 76 to 100		...	...	...	...	...
	Rs. 101 & over		...	...	...	...	...
		Total	1	...	...	...	...
Village Total	Rs. 25 & below		36	27	75.00	15,175	562.04
	Rs. 26 to 50		128	115	89.84	75,710	658.35
	Rs. 51 to 75		37	25	67.57	23,970	958.80
	Rs. 76 to 100		15	13	86.67	27,250	2,096.15
	Rs. 101 & over		13	13	100.00	25,280	1,944.62
		Total	229	193	84.28	167,385	867.28

Out of the 193 indebted households, 27 belong to the lowest income group of less than Rs. 25; 115 households belong to the other low income group of Rs. 26 to 50 per month. Thus a greater percentage of the households in the income group Rs. 26 to 50 are indebted than the households in the lowest income group of less than Rs. 25/- per month. The lowest proportion of indebted households are found among the middle income group wherein only 67.6% of the households are indebted. Strangely enough, cent percent of the households in the higher income groups of Rs. 100 and above and about 87% of the households in the income group Rs. 76 to Rs. 100 are indebted. Thus, the level of income does not seem to make any difference in the propensity to get into debts. The only difference among these various income groups is that the average amount of debt varies between income groups, the lowest being Rs. 562/- per household in the income group Rs. 25/- and below and the highest being Rs. 2,096 per household in the income group Rs. 76 to Rs. 100. Corresponding to the position that bulk of the households belong to the low income group of Rs. 26 to 50, the largest number of indebted households are also in this income group and the total debt of this income group is as much as Rs. 75,710 out of the total of Rs. 167,385. It would perhaps be useful to analyse the extent of indebtedness among the various communities.

92. In the dominant community of Nadars nearly 89.5% of the households are indebted and the total debt of this community is as much as Rs. 115,815. Here too the indebted households are distributed between all the income groups. All the households in the high income groups of Rs. 75 and above are indebted and the average debt among them works out to nearly Rs. 1,600 per household. Only a few households in the middle and the lower income groups seem to be free from debts. The position is more less the same among the Christian Nadars too where nearly 76% of the households are indebted. The average indebtedness of the Christian households is higher than the village level. The proportion of indebted households among the Mukkuvas is much more than among the Christian Nadars. Among the Mukkuvas as much as 91% of the households are indebted. In other words, only a solitary household of Mukkuvas in the income group Rs. 51 to Rs. 75 is free from debt and all others are steeped into debts, the only redeeming feature being that the average debt per household is much lower than the village average viz., Rs. 350 per household. The least indebted community are the Goldsmiths where only 2 out of the seven households are indebted. Among the other minor communities of the village, the level of indebtedness is as high as the village average except among the solitary household of Christian Dhobi which is free from debts.

93. Analysing the causes for these staggering extent of indebtedness, we find that greater proportion of these debts was caused by unproductive items. As many as 47 households are indebted because of the dowry they had to pay and the total amount of debt works out to Rs 32, 300 or 19.3% of the total amount of debt. We have indicated earlier in Chapter II how the custom of dowry is prevalent among the Nadars. Anti-dowry Act has not obviously put an end to this custom but has had only a moderating influence on this practice in as much as dowry is not openly demanded and insisted but is implicitly made a condition-precedent of the matrimonial alliance. The other major cause of indebtedness is the expenditure on marriages due to which 60 households are indebted. The total amount of debt due to this cause is about Rs. 20,220 or about 12% of the total debt. The other chief cause of indebtedness are sickness in the family and ordinary or daily wants of the family due to which 52 and 90 households respectively are indebted. We have indicated earlier how the majority of the people earning below Rs. 50, have very often to resort to loans even for their daily sustenance. In addition to this the other contingencies like sickness in the family, marriages and other incidental expenditure also contribute a great deal to the indebtedness. The unproductive item of expenditure is the expenditure on litigation due to which 9 households are indebted to the tune of Rs. 9,900. Thus the debts due to such unproductive causes explain the staggering amount of indebtedness in this village and productive causes form rather an insignificant proportion. Among the productive causes of indebtedness are, purchase of land, house construction, purchase of carts and clearing outstanding debts. The total debts due to these four productive causes work out to only about 23% of the total debts. Table No. XXVI below gives an account of the amounts of debt by various causes among different communities in the village.

TABLE No. XXVI

Indebtedness by Causes

Community	Cause	Indebtedness by Cause of Debt: Amount of debt	Number of families in debt	Proportion of debt due to each cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Nadar	Purchase of land	10,300	19	8·89
	House construction or repairs to existing building	10,100	23	8.72
	Marriages	16,720	47	14.44
	Funerals	400	4	0.34
	To give dowry	25,300	38	21·85
	To clear outstanding debts	500	1	0·43
	Sickness (Medical)	15,605	45	13·47
	Ordinary wants (Family expenses)	16,290	66	14·07
	Household cultivation	500	1	0·43
	Education	9,000	12	7·77
	Business run by the household	900	3	0·78
	Court expenses	9,900	9	8·55
	Purchasing of cart	300	1	0·26
	Total	**115,815**	**269**	**100·00**
Kammalar	Ordinary wants (Family expenses)	250	3	100.00
Nair	Purchase of land	500	1	100.00
Izhava Panikkar	Business run by the household	800	1	100.00
Chekkalai Vaniar	Education	3,000	1	100.00
Vattakattu Nair	Business run by the household	5,000	1	100.00
Vannan	Ordinary wants (Family expenses)	100	1	100.00
Ayanavar	Marriages	100	1	33.33
	Ordinary wants (Family expenses)	200	1	66.67
	Total	**300**	**2**	**100.00**
Protestant Nadar	Purchase of land	2,100	4	10.36
	House construction or repairs to existing building	1,950	3	9.62
	Marriages	2,950	8	14.55
	Funerals	100	1	0.49
	To give dowry	3,350	6	16.53
	To clear outstanding debts	1,300	2	6.41
	Sickness (Medical)	900	3	4.44
	Ordinary wants (Family expenses)	1,620	7	7.99
	Household cultivation	...	...	...
	Business run by the household	5,000	1	24.67
	Education	1,000	2	4.93
	Total	**20,270**	**37**	**99.99**

TABLE No. XXVI (Concld.)

(1)	(2)		(3)	(4)	(5)
Catholic Nadar	Purchase of land		4,600	3	25.77
	House construction or repairs to existing building		3,500	2	19.61
	Marriages		100	1	0.56
	Funerals		...	...	...
	To give dowry		3,000	1	16.81
	To clear outstanding debts		3,000	1	16.81
	Sickness (Medical)		550	3	3.08
	Ordinary wants (Family expenses)		1,100	6	6.16
	Purchase of cart		200	1	1.12
	Industry run by the household		...	...	...
	Business run by the household		1,800	2	10.08
		Total	17,850	20	100.00
Catholic Mukkuva	Purchase of Land		..	...	...
	House construction or repairs to existing building		100	1	2.86
	Marriages		350	3	10.00
	Funerals		...	...	...
	To give dowry		650	2	18.58
	To clear outstanding debts		...	...	...
	Sickness (Medical)		200	1	5.71
	Ordinary wants (Family expenses)		1,300	6	37.14
	Education		900	3	25.71
	Industry run by the household		...	...	...
	Business run by the household		...	...	...
		Total	3,500	16	100.00
Village Total	Purchase of Land		17,500	27	10.45
	House construction or repairs to existing building		15,650	29	9.35
	Marriages		20,220	60	12.08
	Funerals		500	5	0.30
	To give dowry		32,300	47	19.30
	To clear outstanding debts		4,800	4	2.87
	Sickness (Medical)		17,255	52	10.31
	Ordinary wants (Family expenses)		20,860	90	12.46
	Household cultivation		500	1	0.30
	Education		13,900	18	8.30
	Business run by the household		13,500	8	8.07
	Court expenses		9,900	9	5.91
	Purchase of cart		500	2	0.30
		Total	167,385	352	100.00

Prosperity Index

94. These figures are sufficient indications of the poverty stricken conditions in this village and the low level of subsistence. There are hardly any indices of prosperity in this village In many of these indebted households, the clearance of debts with their present income seem hardly possible within their lifetime. Unless their economic condition improves either by their taking to subsidiary sources of livelihood or by switching on to more remunerative occupations, there is very little hope of these people clearing off their debts from their present income in the immediate future. However, about 33 households have cleared off their debts within the last 10 years and a few other households have also acquired property in the last 10 years. About 20 households have acquired lands during the last 10 years and another 19 households have invested money in construction or extension of their dwellings. The indices of prosperity acquired during the last decade by different communities in the village is indicated in Table No. XXVII. Apart from these the rest of the indebted people exemplify the saying that "an Indian peasant is born in debt, lives on debt and bequeaths nothing but debt."

TABLE No. XXVII

Prosperity Index During the Last 10 Years

	Nadar	Kerala Mudaliar	Chekkalai Vaniar
(1)	(2)	(3)	(4)
1. Number of households which have cleared debts which existed prior to 10 years from the income of the household	23 households	1	...
2. Total extent of debts cleared under item 1 by all the households together	Rs. 17,220	Rs. 500	...
3. No. of households which have, during the last 10 years		...	...
a acquired any property and/or	Purchase of land – 16 Households Purchase palmyra tree—Rs. 700		
b made any savings in cash and/or	...	...	Rs. 2,020— 2 households
c invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property	Purchase of Buildings—17 Households Rs. 9,725	7 looms 2 Households	
4. The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property	Rs. 5,405		

TABLE No. XXVII (Concld.)

	Protestant Nadar (8)	Catholic Mukkuva (9)	Catholic Nadar (10)
1. Number of households which have cleared debts which existed prior to 10 years from the income of the household	7 Households	...	2 Households
2. Total extent of debts cleared under item 1 by all the households together	Rs. 5,500	...	Rs. 1,000
3. No. of households which have, during the last 10 years			
a acquired any property and/or	Purchasing of land Rs. 6,500	...	3 households— Lands worth Rs. 300/-
b made any savings in cash and/or			
c invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property	2 households Building— Rs. 2,000	1 household Building Rs. 1,000	
4. The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property.	Rs. 1,000	Rs. 1,000	

Land and Agriculture

95 The economic conditions described above would be better understood with a description of the economic assets or economic resources of the village the most important of which are the land, the fruit-yielding trees and the livestock. This village is spread over an extent of 250 acres out of which only about 90 to 100 acres are under active cultivation and the rest is covered by fruit yielding trees including palmyra and coconut trees. The chief crops of the village are tapioca and the pulses with paddy and vegetables grown over a small extents of land. Except for a small extent of about 8 acres, the entire cultivable area in this village is dry land where only punjai crops are cultivated. There is no dependable source of irrigation in this village except for a rainfed tank which irrigates a small extent of 8 acres. The cultivable land is not segregated from the occupied portion in which the dwellings are scattered over the entire extent of the village amidst thick forest like growth of trees. The cultivable land in this village comprises of several small plots adjoining the dwellings of the owners. The term 'landless' and land owner, have a slightly different meaning in the context of the conditions in this village. According to the survey, there are 70 landless households and the other 159 households own lands. These 70 landless households do not own any plot for cultivation adjacent to their residences; but they own only the portion occupied by their dwellings. These are mostly the households of Mukkuvas, Kammalas and a few of the Nadars and others. They live adjacent to the main road. The portion occupied by the dwellings of the Mukkuvas originally belonged to the church and has now been given to the Mukkuvas. These people own only the portions occupied by their dwellings and they have no other arable land. The others among the landless people of the village are those who are living adjacent to the Parvathipuram main road and a few in the interior portion of the village. These landless people own only their house sites and do not own any extra land on which cultivation could be carried on. The people who have been classified as land owners too, are mostly owners of small plots adjacent to their dwellings. The size of holdings possessed by the households in the village is indicated in Table No. XXVIII.

The paddy fields

The cluster of Palmyra trees which provide the raw material for the Village's household industry -palm-gur making.

A tapioca field

Formation of bunds for tapioca cultivation.

TABLE No. XXVIII

Possession of Land

Name of interest on land	Number of households and extent of land									
	No land	5 cents & below	6-10 cents	1-20 cents	21-50 cents	51 cents to 1 acre	1.01-2.49 acres	2.50 4.99 acres	5-9.9 acres	10 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Land owned	...	7	19	19	41	26	12	8	2	...
2 Land held direct from Government under a tenure substantial than ownership	...	...	...	...	1	1	...	...	...	...
3 Land held from private persons or institutions	...	...	...	1	1	2	...	...	...	...
4 Land given out to private persons or institutions	...	1	1	2	10	2	4	...	...	...
5 Land owned and taken on lease	...	...	...	...	3	4	1	1	...	...
6 Land held from Government and taken on lease	...	1	...	1	1	1	...	...	...	...
7 No land	70	...	...	...	...	...	...	...	...	...
Total	70	9	20	23	57	36	17	9	2	...

Size of Holdings

96. The size of holdings is very small in this village and the holdings referred to are commonly the open spaces around the dwellings, which is partly occupied by the fruit-yielding trees and partly cultivated with vegetables and tapioca. Out of the 173 holdings as many as 145 or 84% of the total holdings are below one acre in size as detailed below:

Size of the holding	Number of holdings	Percentage to the total holdings
Below 10 cents	29	16·8
10 to 20 cents	23	13·3
21 to 50 cents	57	33.0
51 cents to one acre	36	20·8
Above one acre	28	16·1
	173	100·0

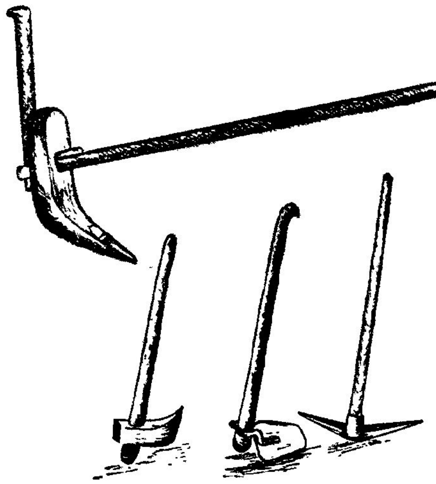
Only 28 holdings are above the size of one acre and all the rest are below that. Even among the small holdings, the majority are smaller than 50 cents and these are usually the backyards and the open spaces in front of the houses, which are cultivated with tapioca, vegetables and other fruit yielding trees.

Land Utilisation

97. Out of the 250 acres, only about 90 to 100 acres are under active cultivation and all the rest are covered by fruit-yielding trees. The most important crops grown in this village are the tapioca and pulses like blackgram, horsegram and greengram. Paddy is cultivated only over a small extent of 8 acres adjacent to the rainfed tank of the village.

Paddy Cultivation

98. Only one crop of paddy is raised in a year except during years of excessive rains. When there is adequate water in the tank, two crops of paddy are raised. The common varieties of paddy raised in this village are known as *Tholinadu*, *Ponnuruvi* and *Suithiriyam*. These are all long term crops which require about 6 months to mature. These are usually transplanted in the months of October-November, and harvested towards the end of February or in early March. The seedlings are raised in the latter half of September. The yield per acre ranges from 12 to 15 Kottas, the monetary value of which ranges from 240 to 300 rupees. Deducting the cost of cultivation, the net return for an acre of paddy ranges from Rs. 90 to Rs. 100. When there is adequate supply of water, a short term crop known as *Kattu Samba* is raised as the first crop. This is usually sowed in the months of May-June and harvested by the end of August. The net return from this crop is also in the range of 70 to 90 rupees per acre. The methods of cultivation are quite antiquated and no improved implements or better varieties of seeds are in evidence. The developmental activities so far uudertaken towards agriculture in the village are indicated in Table No. XXIX.



Agricultural Implements

TABLE No. XXIX

Developmental Activities

Number of households which have during the last five years

Community	Total No. of Households	Secured: Better irrigation facilities	Secured: Better types of cattle	Secured: Better seeds	Secured: Better implements	Secured: Better manure	Secured: More land for cultivation	Secured: Use of pesticides	Derived benefit: Improved method of cultivation like Japanese cultivation	Derived benefit: Land improvement measures like reclamation, conservation consolidation	Derived benefit: National extension service or community project	Participated in: Demonstration in improved agricultural practices	Participated in: In activities of community project by contribution of Land, Labour, Cash or Meterials
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Nadar	152	...	...	2	...	3	...	...	...	...	...	...	...
Kammalar	8	...	...	...	...	1	...	...	...	...	...	...	...
Kerala Mudaliar	2	...	...	...	...	...	...	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	1	...	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	1	...	...	...	1	...	1	...	...	...	...	...	...
Vattakattu Nair	1	...	...	1	...	1	...	...	...	...	...	...	...
Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	1	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	28	...	...	1	...	...	...	...	...	...	...	...	...
Catholic Nadar	21	...	1	2	...	1	...	2	...	...	...	...	...
CatholicMukkuva	11	...	...	...	...	...	...	...	...	...	...	...	...
Catholic Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	229	...	1	6	1	6	1	2	...	...	...	...	...

Manures commonly used for paddy cultivation are farmyard manure, green manure and fertilisers like Ammonium Sulphate and Urea.

Tapioca Cultivation

99. The most important crop which is grown widely is the tapioca which is an item of staple food throughout this taluk. The red soil of the village with a large content of gravel seems to be suited for tapioca cultivation; as tapioca being a dry crop does not require much water. Usually, one crop of tapioca is raised in these lands but there are 2 seasons for raising this crop. The main season commences after the summer showers in April-May and this crop is harvested by October or November. The second season for tapioca cultivation commences in June-July after the south-west monsoon rains and lasts till December-January when the crop is harvested. 75% of the ryots in this village cultivate tapioca only during the months of April-May after the summer showers. Whether they commence the cultivation of tapioca in the first season of April-May or in the second season of June-July, they raise only one crop of tapioca.

Second Crop

100. Many of them raise a second crop of pulses in the plots where tapioca has been cultivated and a few others raise tapioca and pulses as mixed crops. The common varieties of pulses raised in this village are greengrams, black-grams and horsegrams. The greengrams locally known as *Sirupayaru* is sometimes boiled and eaten as the main item of food. These dry crops do not require as much effort as wet crops like paddy. The lands are ploughed immediately after the rains and they are manured. Even when the soil is loose, heaps of bunds are formed for transplanting the tapioca stems. The weeds are removed 3 months after planting the saplings. The tapioca plants do not require any further attention The same is the case with pulses too. The manures commonly used for these crops are farmyard manure, sweepings, compost manure and ash. No green leaves manure or fertilisers are used for dry crops; but many of the ryots use the compost manure. Of late, a few of them are using a manure mixture available in the market. This manure mixture comprises of nitrate, phosphate and potash in the ratio of 12:6:6.

Varieties of Tapioca

101. The common varieties of tapioca grown in this village is locally known as *Kalikalan* and it requires about 6 months to mature. An improved variety of tapioca known as *Anaikomban* was brought from the Research Station at Trivandram and introduced into the village by the Block Officials. But only a few have taken to this improved variety which requires about 8 months to mature. No pesticides are used to eradicate the pests and crop diseases. Mealy bugs attack the tapioca stems quite often and lower the yield. The other disease which affects the tapioca crop frequently is described as a kind of virus disease by the Block Officials according to whom this is yet to be diagnosed.

Cost of Cultivation

102. The cost of cultivation of tapioca over a small plot of 10 cents is furnished below:

	Rs.
Cost of ploughing and bund formation	5
Manure	8
Digging and planting	4
Cost of the tapioca stems	4
Weeding	3
Harvesting	4
Total	28

The yield from this 10 cents plot would range from 750 lbs. to 800 lbs. of tapioca, the monetary value of which will be between 48 to 50 rupees. So, the net return would range from 20 to 22 rupees and in some cases it would be about Rs. 30. If pulses are raised as the second crop, it would yield another Rs. 20/-. Thus, we see that the average income for a year from a 10 cents plot of cultivable land is very low viz., ranging from only 40 to 50 rupees. This income by itself would be insufficient for the daily maintenance of the cultivator and his family. In most cases, only the family members work on it and agricultural labourers and coolies are employed only in bigger plots. These people do not entirely depend on the income from the tapioca cultivation and cultivation of pulses alone; but supplement their incomes by growing vegetables over small plots of 2 to 5 cents and from the fruit yielding trees which they own.

Vegetables

103. The other important crop of the village are vegetables. A variety of vegetables like Brinjals, Pumpkin, Cucumber, Snake and Bitter gourds are grown in this village in small plots ranging from 2 to 3 Cents. In addition to these vegetables, other kinds of edible roots locally known as *Katchal Kizhangu, Seppankizhangu* are also grown. Bulk of the vegetables produced by these people are sold in the neighbouring shandy of Pudukadai and only a small proportion of the vegetables are consumed by the cultivator's household. A good number of households also raise plantains and betel leaves in their backyards and these are not cultivated on large scale. The betelvine cultivation is confined to the low lying area on the south-western corner of the village where a total extent of about 3 acres have been cultivated with betelvines and they comprise of tiny plots adjacent to the dwellings. The betelvines require water every day and they require constant attention. Because of lack of proper irrigational facilities in the village, the cultivation of betelvines is confined only to a few small plots even though they yield better return than many other crops.

Fruit Trees

104. The next important economic asset of the village is the fruit yielding trees of which there is a great variety in this village. Besides the palmyrah trees which provide the raw material for the main household industry of the village, other trees like Coconut, Tamarind, Jack are numerous in the village. They yield significant amounts of income to the owners, without which, it would be difficult for them to maintain themselves from the meagre income derived from the land.

Coconut Tree

105. Besides the 25 acres of coconut groves on the south-western corner of the village which is owned by well-to-do section of the village, there are a large number of coconut trees scattered all over the village and many households own 2 or 3 trees each. A coconut tree yields about 6 times a year and each yield consists of 10 to 15 coconuts; some of the better nourished trees yield even upto 20 coconuts a time. These coconuts are sold to the merchants at the rate of Rs. 20 per 100 coconuts and the average income from a tree ranges from 12 to 16 rupees per year. Coconut tree starts yielding after about 6 to 7 years after planting. These require careful nursing at the early stages like manuring and watering. They have to be constantly watered for the first 4 to 5 years.

Tamarind Tree

106. Tamarind trees are also numerous in this village though there is no deliberate planting of tamarind trees except in a few rare cases and they yield better income than the coconut trees. The tamarind tree yields when it is 10 years old. The season for harvesting of tamarind fruits is between February and March and a well grown tree yields about 10 to 15 maunds of tamarind, the monetary value of which ranges from 100 to 150 rupees depending upon the prevailing market rates. Some of the owners lease them out in advance to the merchants and the rate of lease per tree ranges from 70 to 80 rupees per year or even more at times.

Mango Tree

107. There are also a large number of mango trees in this village. Unlike in the case of tamarind trees selected mango samplings are deliberately planted. A mango tree yields only after 7 to 10 years after planting and the season for the mango is during the months of May-June. The mangoes of this village mostly belong to the types locally known as *Sengai* or *Pandy*. The income from a mango tree for a year ranges from Rs. 20 to 30.

Jack Tree

108. The other important fruit yielding tree is the jack tree which are also found in considerable numbers in this Village. According to a rough estimate this village has about 60 to 70 jack trees. This tree yields between April and May and there is only one yield in a year. During the season, a tree yields between 10 to 20 fruits, the monetary value ranging from 7 to 15 rupees, depending upon the size of the fruits and the demand for the same.

Plantain Trees

109. The plantains are raised mostly in two and three in the kitchen gardens. The varieties grown are locally known as *Mondaipalam, Palayanthodan* and *Rasakathali*. The average income from a tree ranges between 2 to 3 rupees.

Other Trees

110. Besides these, there are also other fruit-yielding trees like cashew, custard apple, pappai, indian berry, goseberry, etc. All these trees yield income to the owners and though the income from each individual tree may be insignificant yet the income from 3 or 4 of these trees is quite significant and it is an important secondary source of income for the people of this village. Five households are also raising pineapple in this village. Thus the fruit-yielding trees form one of the important economic asset of the village in as much as they cover a large area in this village and form a subsidiary means of income. It is all the more important since the income from other occupations viz., from cultivation and tapping by themselves are inadequate to sustain the households engaged in them.

Quantum of Produce

111. The total quantum of agricultural produce of the village, as well as the total quantity available for sale after satisfying the local demand, etc. are indicated in Table No. XXX. The Table also gives further information on the communitywise production of these agricultural products.

TABLE No. XXX

Quantum of Agricultural Produce and Their Disposal

Community		Paddy kottai	Tamarind (lbs)	Tapioca (lbs)	Palmyra jaggery (lbs)	Pulses including grmas	Coconut	Jackfruit	Mango
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Nadar	1. Annual quantity produced	53½	8,378	22,943	12,630	13	8,100	20	...
	2. Total annual quantity consumed by the producing households	53½	3,508	21,223	4,430	13	6,900	20	...
	3. Total annual quantity available for sale	...	4,870	1,720	8,200	...	1,200	...	...
Kerala Mudaliar	1. Annual quantity produced	...	...	50	50	...	...	...	...
	2. Total annual quantity consumed by the producing households	...	...	50	50	...	...	...	...
	3. Total annua quantity available for sale	...	...	...	...	...	...	...	...
Nair	1. Annual quantity produced	...	...	160	100	...	200	...	...
	2. Total annual quantity consumed by the producing households	...	...	160	100	...	200	...	...
	3. Total annual quantity available for sale	...	...	...	...	...	...	...	...

TABLE No. XXX (Concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Chekkalai Vaniar	1. Annual quantity produced	6	...	500	...	...	...	...	...
	2. Total annual quantity consumed by the producing households	6	...	500	...	...	...	...	...
	3. Total annual quantity available for sale	...	...	...	...	...	...	...	...
Vattakattu Nair	1. Annual quantity produced	6	400	4,000	...	...	...	...	...
	2. Total annual quantity consumed by the producing households	6	200	2,000	...	...	...	...	...
	3. Total annual quantity available for sale	...	200	2,000	...	...	...	...	...
Protestant Nadar	1. Annual quantity produced	30	2,371	9,105	4,835	...	1,500	20	...
	2. Total annual quantity consumed by the producing households	30	867	9,105	1,835	...	300	5	...
	3. Total annual quantity available for sale	...	1,504	...	3,000	...	1,200	15	...
Catholic Nadar	1. Annual quantity produced	50	1,044	6,830	500	2	...	20	500
	2. Total annual quantity consumed by the producing households	50	644	6,830	50	2	...	5	50
	3. Total annual quantity available for sale	...	400	...	450	...	...	15	450
Village Total	1. Annual quantity produced	145½	12,193	43,588	18,115	15	9,800	60	500
	2. Total annual quantity consumed by the producing households	145½	5,219	39,868	6,465	15	7,400	30	50
	3. Total annual quantity available for sale	...	6,974	3,720	11,650	...	2,400	30	450

Livestock

112. The livestock of the village consists of 23 milch cattle, 32 bulls and bullocks, 8 bufialoes and 61 goats and sheep. Livestock, as said earlier, provides a subsidiary means of income to the rearing households. The other source of secondary income is poultry and 87 households in the village near a total number of 137 birds. Pigs are also found with seven households, five Hindu Nadars and two Mukkuvas. The number of cattle possessed by different communities in the village is given in Table No. XXXI.

TABLE No. XXXI

Livestock Statistics

Community	Milch Cattle		Bullock		Goat/ Sheep		Pig		Bulls		Buffaloes		Poultry	
	No. of household owning	Total No.	No. of household owning	Total No.	No. of household owning	Total No.	No. of household owning	Total No.	No. of household owning	Total No.	No. of household owning	Total No.	No. of household owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Nadar	13	13	3	5	34	36	5	5	8	11	3	7	62	106
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	4	6
Kerala Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	1	1
Nair	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Izhava Panikkar	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Vattakattu Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	2	2	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	5	5	1	2	14	14	...	...	2	2	...	...	12	15
Catholic Nadar	...	...	4	12	6	10	...	...	...	...	1	1	7	12
Catholic Mukkuva	...	...	...	...	...	...	2	2	...	...	...	...	...	...
Catholic Vannan	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	23	23	8	19	55	61	7	7	10	13	4	8	86	140

Palm-Gur Making

113. Palm-gur making is the most important household industry of this village and it is the principal source of livelihood for about 70 households. Palm-gur is the brown unrefined sugar manufactured from the sweet juice or toddy drawn from the flower shoot of the palmyra trees. It is generally used in the preparation of sweetmeats and also in the manufacture of ayurvedic drugs.

The Risky Climbing of a
Palmyra Tapper

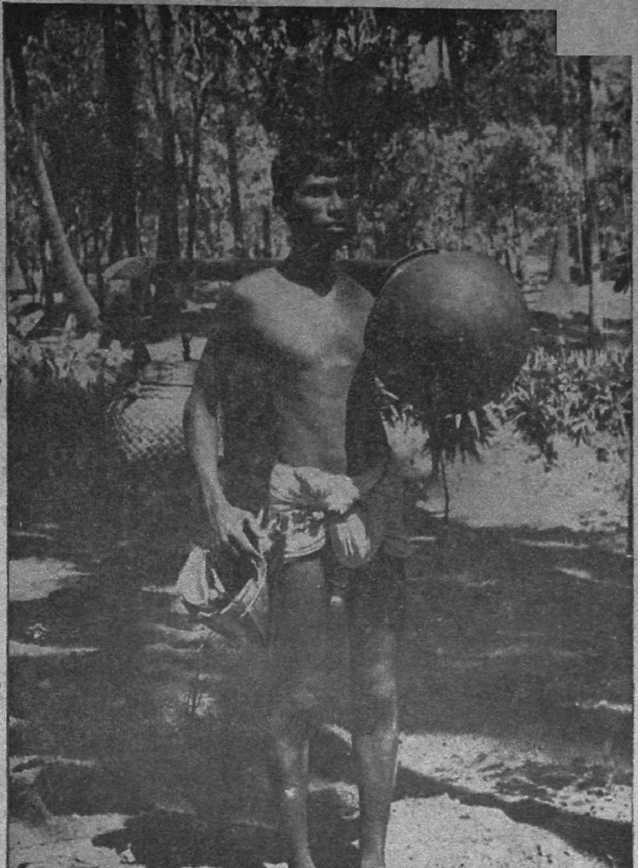
It is believed to have exceptional cooling properties and it is largely used in the diet of small-pox patients. Not long before, the palm-gur was used not only for the preparation of sweets but also for beverages like coffee and tea until it was replaced by the white refined sugar made out of sugar-cane. This industry is confined to the Nadars of this village for whom it is the traditional occupation.

Process

114. The manufacture of the palm-gur involves 3 stages or processes viz., 1) tapping and drawing of sweet toddy from the palm; 2) boiling of the sweet toddy and 3) moulding of the jaggery cakes. The palm-gur cake usually resembles a segment of a sphere and ordinarily weighs about 2 ounces. Each of these processes is an art itself though the latter two are comparatively simple. Tapping and drawing of sweet toddy from the palmyra tree is the most arduous process, requiring great skill including the skill to climb trees. The time for tapping is when the flower shoots of the palmyra tree are tender. At this stage, the tender sheath is squeezed morning and evening with the help of the specially devised wooden clamps. This squeezing of the sheath is done for about 4 to 6 days and in that, care is taken not to reduce the flower buds inside the sheath to a pulpy condition, in which case, the sheath becomes useless. After squeezing the sheath, it is also tied up at 3 or 4 points with thin palmyra fibre to prevent the sheath from bursting open either due to the pressure of juice inside or the heat of the sun. In the process of tapping viz., squeezing of the sheath with the wooden clamps, the thickly packedbuds inside the sheath get loosened and a certain amount of heat is generated by which the flow of juice is stimulated. After this process is repeated for about 4 to 5 days, the tip of the shoot is cut flat and from this the sweet toddy begins to ooze out in drops. This is collected in the pot which is tied round the sheath. The tapper knows the time by which the toddy will ooze out. The appearance of bees and flies hovering round the pot and the smell of alcohol are the indications of the exudation of toddy. Even after the juice has begun to ooze out, the shoot has to be cut afresh every morning and evening when the tapper also collects the sweet toddy which has oozed out already. Inside of the pot is coated with clean chunam before it is tied on to the tree. The lime is added to the sweet toddy to prevent its fermentation and the formation of yeast. Once the sweet juice collected from the shoot is fermented and the yeast is formed, it becomes sour intoxicating toddy. Lime is added on to prevent this fermentation into toddy. Only when palm-gur is proposed to be manufactured from the sweet juice, lime is added and when the purpose is to tap toddy, lime is not added as was done prior to the prohibition.

Preparation of Jaggery

115. The sweet toddy collected is boiled in big earthen pots or Iron trays. The juice collected



The tapper with his equipment.

The sweet toddy being boiled — a process in palm-gur making.

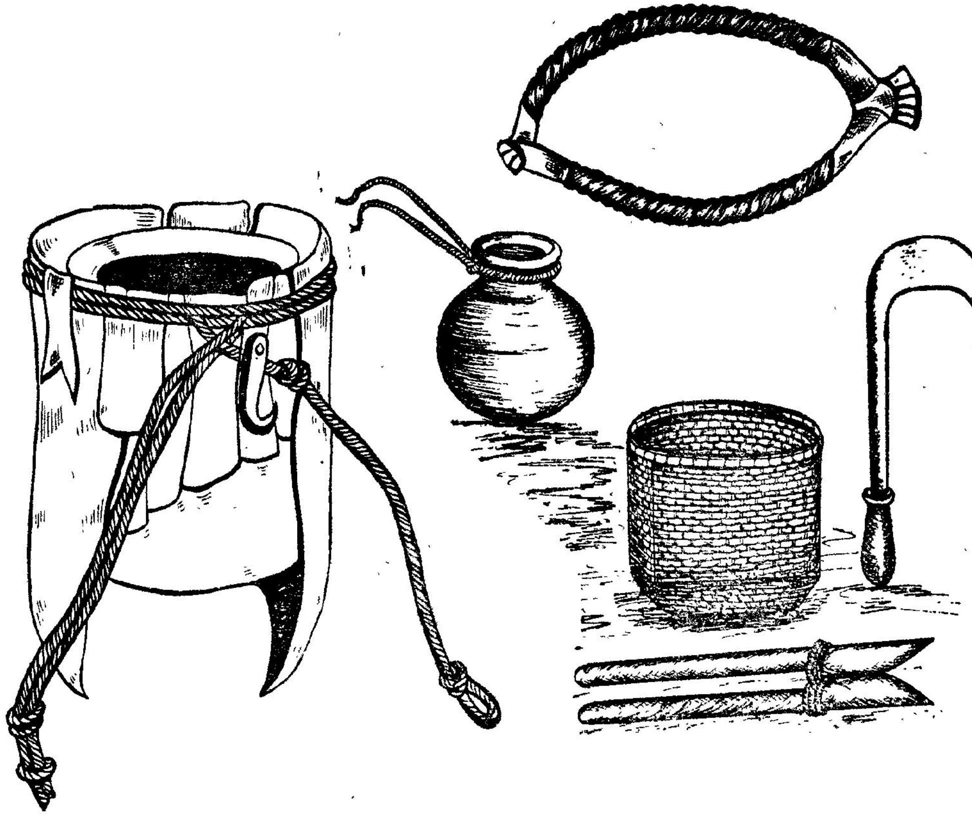
should be boiled on the same day to prevent fermentation. After considerable heating up, it reaches a certain stage when it becomes viscous brown liquid. This is called *Akkani* in local parlance and palm-gur is made out of this. Even before this liquid becomes thick, a little amount of powdered castor seeds are put into it and stirred up possibly as a catalytic agent. After it reaches a particular stage, the thick brown liquid is poured into moulds and after it is cooled the palm-gur cakes are taken out of it. The time when the substance is ripe for moulding is best known to the tapper and his housewife who prepares the jaggery. If too early, it will not form a mould and if too late, it will become too hard. The process of preparing the cakes involves the pouring of liquid at the appropriate time into the moulds made out of mud or zinc and when it is cooled and solidified, it is pushed out by pressing it at the back through the hole.

Tapping Tools

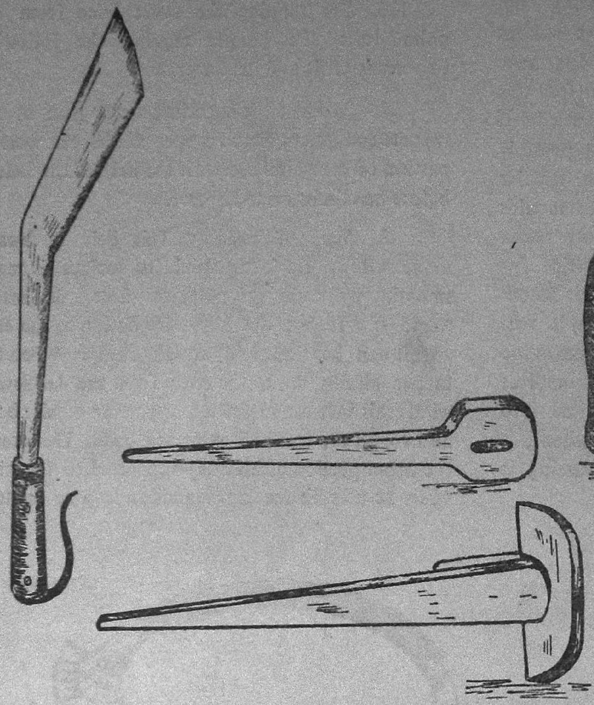
116. For tapping the sweet juice from the palm trees, the tapper requires the following important tools and implements:

1. *Ladder*: It is an important part of the tappers epuiqment as the tapper climbs the bottom portion of the palm tree with the help of the ladder before he climbs on to the tree.

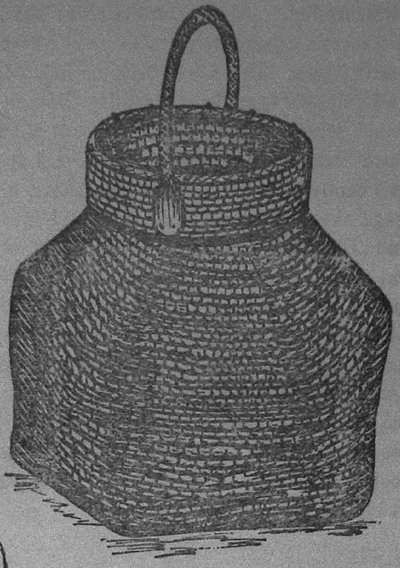
2. *Supporting Belt*: This belt is locally made with a thick rope and its surface is made smooth by twisting palmyra fibre or leather round it. It has the hook formation at the ends and it can be tied and untied easily. When the tapper climbs on to the tree from the ladder, he winds this belt round the upper portion of his body and round the tree and hooks the belt. This keeps the upper portion of his body supported to the tree, while he uses his feet and hands to leap up the tree.



Tapping Tools



The Tapping Tools. The Ladder and Knife



The Palmyrah Leaf Basket Used for Colle.ting Palm-gur

He also pushes the belt up with one hand as he cilmbs up.

3. *Chest guard*: A leather piece is worn on the chest to avoid injuries and bruises in the process of climbing.

4. *Knife and wooden clamps*: He has also to carry a sharp knife with him to chip up the tender shoots and wooden clamps to squeeze the tender shoots. These are attached to the hooks in his waist belt.

5. *Other tools*: A small box-like basket made out of strong arecanut leaves is also attached to his waist belt. In this he carries the lime powder and pieces of palmyra fibre to tie the sheaths and other materials required for tapping. He has also a new earthen pot to collect the juice, hooked on to his waist belt. He first removes the pot, in the tree, into which the juice has been collected and ties the other empty pot round the sheath. The tapper's equipment also includes a thick wooden block over which he sharpens his knife frequently. He uses white stone powder in sharpening his knife. This thick wooden block is not however carried by him when he climbs up the tree, but is kept at the bottom along with the big pot into which the juice collected from all the trees is carried.

117. Tapping is also a seasonal occupation and the season begins immediately after the south-west monsoon rains towards the end of July and it lasts till the beginning of February. So the season lasts only for about 7 to 8 months in a year, the peak period being the two months of December and January. A tapper can climb about 20 to 30 trees a day and collect the sweet toddy. The average yield from a tree has been roughly estimated at about 1/8th of the gallon. At this rate, a tree would yield about 4 gallons per month from which about 6 to 8 pieces of jaggery cakes can be made. The monetary value of this will be about 12 annas to one rupee. The annual income from a tree is estimated between Rs. 5 and 6. Every tapper has

about 5 or 10 palmyra trees owned by him and in addition to this, he also takes out other trees on lease i.e. trees of owners who are not engaged in palmyra tapping. Some of the tappers own more than 20 trees. The rent for the trees taken on lease, is paid mostly in kind especially so if the rent receivers are Nadars who are engaged in palm-gur making; to others the rent is paid in cash. The rent in kind is fixed by a formula according to which the juice collected on alternative days is given to the owners of the trees.

Marketing

118. The jaggery cakes manufactured in this village are marketed locally by the manufacturers themselves. They mostly sell it to the middlemen-merchants operating in the Pudukadai bazaar or to the grocery shop owners in exchange for their daily requirements of rice, tapioca, condiments, etc. The average price of a jaggery cake ranges from 2 annas a piece during the seaso nto 4 annas a piece duri ng the off season. The manufacturers mostly sell it immediately after manufacture and rarely do they store up these products. Though this is an arduous industry involving great physical strain, the income is not commensurate with the strain. The income from palm-gur making alone rarely exceeds about Rs. 30 a month. Out of the 73 households which are primarily dependent on palm-gur making as many as 54 households earn only less than Rs. 50 a month and only the other 10 households earn more than Rs. 50.

The Economic Condition

119. The general economic condition of the average tapper is not quite happy and he leads a hand-to-mouth existence, his income being barely sufficient to buy his daily necessities. This extreme poverty of the tappers is not only due to the absence of remunerative subsidiary sources of income but also due to the low return from the main occupation. As there is no co-operative organisation to market his products, he mainly sells his products to the middlemen-merchants and petty shop keepers who exploit his immediate requirements of cash. They very rarely pay him in more than 50 or 60% of the consumer's price, thus leaving a large margin of profit for the middlemen and for the wholesale merchants who export the jaggery cakes to other parts of Tamilnad like Virudhunagar, Sivakasi and to Kerala. The other reason attributed for the poverty of the tappers is that the cost of production is rather high mainly due to the cost of the fuel. In addition to the dried stalks and leaves collected from his own trees, the tapper has also to buy other fuels to make the jaggery cakes. The other constituent of the cost of manufacture is the price of moulds. The zinc moulds which are being increasingly used in the place of the earthen moulds, cost about 6 annas each. At present, the merchants supply the moulds to the tappers. Thus, the low return from palm-gur making is one of the reasons for the poverty of the tappers. There is scope for improving the income from palm-gur making by organizing a Multi-purpose Co-operative Society in this village.

Co-operative Society—a Must

120. An attempt to form a Co-operative Society was made and marketing society was organized two or three years back in this village. It died a natural death after some time and at the time of our survey, it was in a defunct state. The reason given by the organisers of the Society was the lack of co-operation from the producers. The actual truth seems to be that the local rivalries and jealousies between the organisers and sponsors of the Society and to some extent the lack of co-operation from the producers seem to have hampered the successful functioning of the Society. Before a Co-operative Society could function effectively and successfull,, it must win the confidence of the producers who should feel that the Society would secure a better return for them. If the producers feel that the Society has been organised for the profit of a few sponsors and organisers, it would not be conducive to the effective functioning of the Society. The other reason for some of the producers not selling their produce through the co-operative society is stated to be that they had taken advance loans from the middlemen merchants and that according to the conditions of the agreement they were bound to sell their produce to the merchants at a pre-fixed rate. Despite the failure of this initial attempt, there is scope for another attempt to form an effective co-operative society. The other societies in the area also do not have enough members from this village. This is clearly indicated in table No. XXXII.

TABLE No. XXXII

Co-operative Society

Name of Co-operative Society	Number of members belonging to				
	Hindu Nadar	Izhava Panikkar	Kerala Mudaliar	Chekkalai Vaniar	Christian Nadar
(1)	(2)	(3)	(4)	(5)	(6)
Thengapattinam Co-operative Society	4	1	...	...	1
Thengapattinam Co-operative Coir Society	1	...	...	...	...
Vencode Weavers Co-operative Society	...	...	2	...	...
Thengapattinam Oil Co-operative Society	...	...	...	1	...
Total	5	1	2	1	1

121. The tapping and palm-gur making is confined to the Nadars of this village for whom it is the traditional or ancestral occupation. Prior to the enforcement of Prohibition, many of them tapped the palmyra and sold the fermented toddy itself to the local toddy shop. The toddy tapping was more remunerative and fetched a better return than palm-gur making. Even then, a certain section among the Nadars considered it to be demeaning to be engaged in the tapping of intoxicants like toddy and they were utilising the juice drawn from the palmyra for the manufacture of palm-gur cakes. The exact number of people who were engaged in palm-gur making during the pre-prohibition days could not be ascertained. After the enforcement of Prohibition, all the toddy-tappers have switched on to palm-gur making. The total quantity of palm-gur produced in this village is estimated at about 18,000 lbs. per annum. Out of this, about 6,000 lbs. are said to be consumed locally and the rest sold. Wholesale merchants and the middlemen who buy jaggery from the producers of this village export it to Kerala and other parts of Tamilnad like Sivakasi, Virudunagar, Madurai, Tuticorin, etc.

A local wholesale dealer of jaggery.
He buys the jaggery from the villagers and sends them to distant markets.

The market scene.

Fuel is a problem to the villagers especially to the tappers. A woman is seen collecting fire-wood.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

122. There are two religious groups in this village viz., the Hindus and the Christians who respectively constitute 72% and 28% of the village population. The Christian population comprises of 2 sects viz., the Protestants and the Catholics, the latter forming a majority. Out of the 229 households in this village, 168 are Hindus and the other 61 households are Christians; 33 of these belong to Catholic sect and 28 households belong to the Protestant sect. These Christians were originally Hindus and they were converted, it is said, about 60 to 70 years back. As these conversions took place in the distant past, the exact circumstances that led to these people's conversion to Christianity are not known. The two sects of Christians have separate churches. The Catholics have a well built and big church in the neighbouring village of Pudukadai and it is just opposite to the Mukkuvas dwellings in this village. The Protestants have an improvised chapel in this village. The differences in the ritual structures of the Christians and Hindus have been discussed in detail in Chapter II. The religious life of the Christians is also significantly different from that of the Hindus in the deities they worship and in the festivals they celebrate. Unlike the Hindus, the Christians always have community prayers which are regularly held on Sundays. Besides the regular community prayers on Sundays, daily prayers also are held at the Catholic church and they are attended by the Mukkuvas of this village since their dwellings are situated just opposite to the church. Many of the Catholic Nadars do not attend the daily prayers. The Protestants do not have daily prayers and they have only weekly prayers on Sundays. A priest from the neighbouring village of Pudukadai comes here every Sunday and conducts the prayers at the Chapel belonging to the Protestants. Unlike the Hindus, the Christians of this village attend to Sunday prayers in the church regularly. Even in other matters, there is certain amount of regularity in the religious life of the Christians, particularly the Catholics. All the Catholics abstain from meat on Fridays and many of them do not go for work on Sundays. The religious life of the Hindus is not marked with such regularity and each goes to the temple as often as he chooses to.

Christian Festivals.

123. The important festivals for the Christians are Christmas, New Year, Easter and Good Friday. The celebration of Christmas is always marked with special prayers at the church and feasting. It is the occasion for the Christians of this village to wear new clothes and indulge in fun and frolic. The Christmas is celebrated separately by the Catholics and the Protestants in their respective churches and there is no common celebration between them. The New Year is also observed by the Christians with special prayers and feasting. The other important festivals for them are the Good Friday and Easter. The scale of these celebrations are very informal compared to the celebration of Christmas and New Year.

Hindu Festivals—Kaliamman Festival

124. There are no temples in the village proper but there are a number of temples in the neighbouring villages of Ananthamangalam and Pudukadai. The Kaliamman temple at Ananthamangalam which is just adjacent to the village boundary is frequented by the people of this village. Kaliamman is an object of special adoration for the Nadars of this village who consider the deity as their caste deity. An annual festival is celebrated in honour of this deity by the entire village population. This festival is held in the month of Panguni corresponding to February-March and it lasts for about 10 days. This festival period of 10 days is marked with special pujas, religious discourses and *Kalakshepams*. Entertainments like drama, dummy horse-show and *villu pattu* are also arranged during the festival period and artists from outside are specially invited. It is an occasion of great rejoicing in this village and there is a large congregation of people from many of the

neighbouring villages. It is also an occasion when people perform special pujas in fulfilment of their vows. The childless who have got children in response to their prayers, the disease stricken who were cured of their diseases by the grace of Kaliamman and several other people who had their wishes granted, offer special pujas, present clay models of Kaliamman or models of horses or silver replicas of the spear, as a mark of their gratitude. Previously, the goats were also sacrificed during this festival but this practice seems to have been discontinued for the past 7 or 8 years. The last day of the festival is marked with day-long pujas when the deity is dressed and decked with various new clothes and flowers. The deity is taken in a procession and fireworks is an attractive feature on this final day. The total expenditure on this festival ranges from Rs. 2,500 to Rs. 3,000 and this is met by the donations from the public of the surrounding villages. According to the tradition, many of the land owners pay some sort of tax at the rate of one or two rupees per acre of land owned, towards the festival expenses. Devotees who have taken special vows contribute liberally towards the festival expenses. This is by far the most important festival which takes place in this village.

Sivarathri Festival

125. The other festival of importance, as far as these people are concerned, is the festival celebrated in honour of the Siva temple in the neighbouring village of Munchira. This festival is celebrated on the sivarathri day and it draws a number of devotees from this village. The devotees abstain from meat on that day and go to the temple after taking purifying baths. Many of the orthodox people keep awake throughout the night and attend the special prayers in the temple. Some of the devotees who have taken vows, go by foot and run around the temple about 50 or 60 times in fulfilment of their vows and perform special pujas. Many of these villagers attend the special festival at Mandaikad, a place about 25 miles away, celebrated in honour of Mariamman.

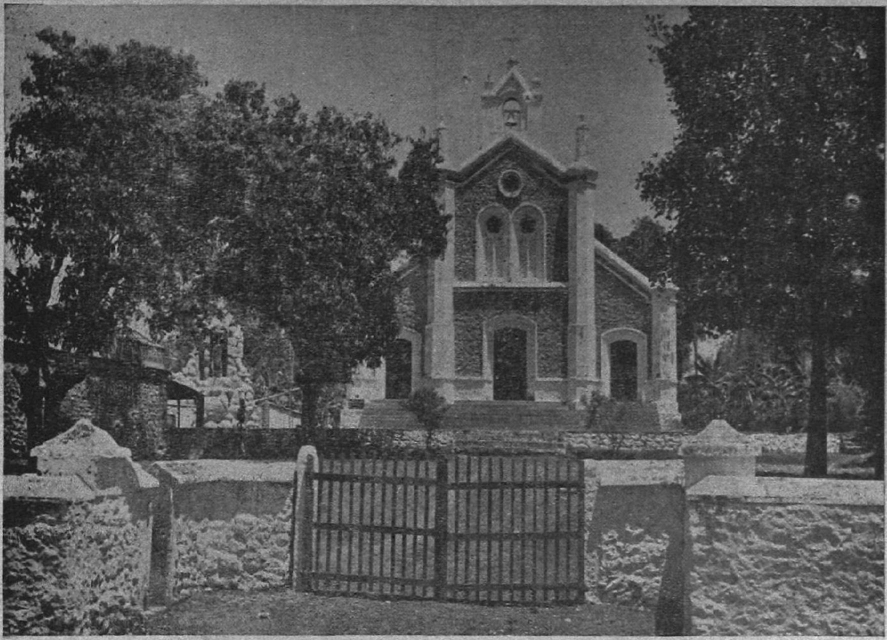
Other Festivals

126. Apart from these festivals celebrated in honour of the particular deities, there are also other festivals to enliven the otherwise monotonous life of these villagers. The most important festivals for the Hindus are the Pongal, Adi Amavasai, Deepavali and Ayudha Puja. The Pongal is celebrated in the Tamil month of Thai corresponding to January-February. It is essentially a festival in commemoration of the new harvest and of thanks-giving to the Mother Earth and Sun God for whom special prayers are performed. New rice is cooked in new earthen pots and offered to the deities. It is also marked with feasting, wearing of new clothes and indulgence in fun and frolic. The Adi Amavasai is also known as *"Vavubali day"* and it is mainly a festival in commemoration of the deceased ancestors. It is the day when special oblations are performed for the welfare of the souls of the deceased ancestors. The people usually go to a river bank or a sea coast, perform special oblations and pray for the welfare of the souls of their deceased ancestors. On this day, cooked rice is offered to the crows and birds. Some of the well-to-do also give alms to the poor. This *'Vavubali day'* is celebrated only by the Hindus. Christians observe the 'All Souls Day' when they visit the grave yard and offer special prayers for the welfare of the souls of the deceased ancestors.

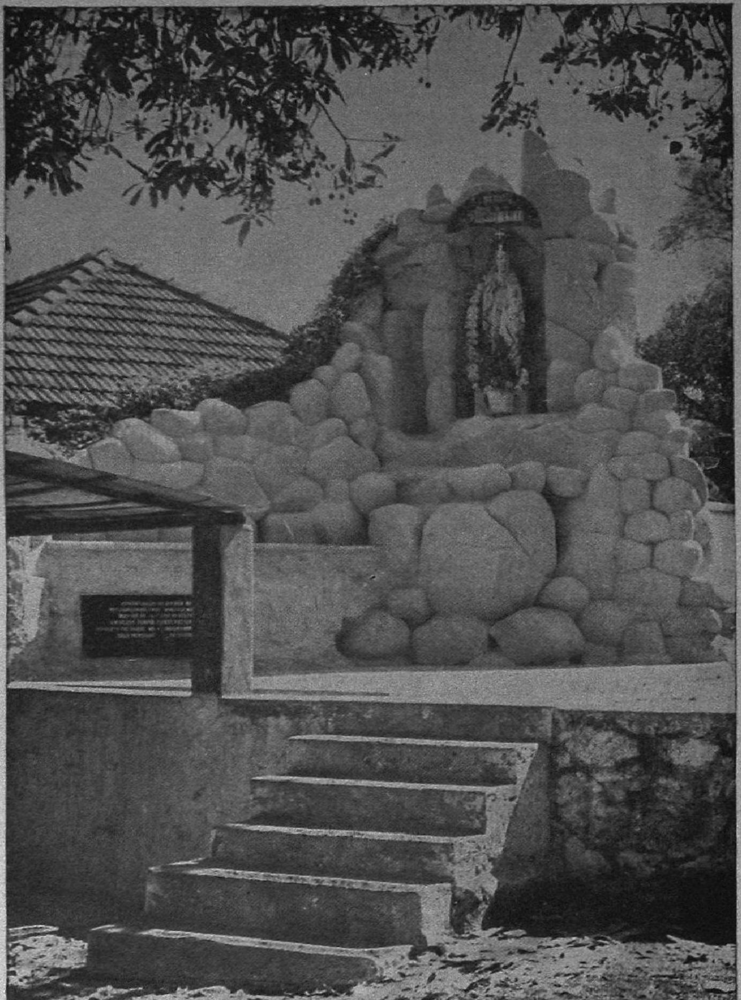
127. Ayudha Puja is also widely celebrated by the Hindus and it is essentially a puja to the tools and implements which help the people to earn their livelihood. On the Ayudha Puja day the tappers and other workers wash their implements and tools and smear them with turmeric and *'Kungumam'*. They offer special prayers to the tools and implements on this day and they do not usually go for work on that day. Deepavali is also an occasion of great rejoicing especially for the younger ones who rejoice in firing crackers. It is marked with a purifying oil bath in the morning, wearing of new clothes and feasting. During these festivals, the fun and frolic indulged in by the villagers consists of playing some native games, folk dances and community singing. 'Chadugudu' is a game popular among the boys and the girls amuse themselves with folk dances and singing. The Christians do not celebrate the Hindu festivals mentioned above but Pongal and Ayudha Puja form significant exceptions because these are also observed by the Protestant Christians though not the Catholics.

Caste Solidarity

128. Whatever difference the religion might make in the ritual structure and in the other aspects of cultural life, the caste rather than the religion



The Parish church for catholics at Pudukkadai.



Another view of the church.

plays a decisive role in the social life. The caste determines the social status of a particular group of people rather than the religion. All the Protestant Christians of this village are recruited from among the Nadars, whereas the Catholic group consists of Nadars, Mukkuvas and a solitary household of Vannan. There is more social inter-course between Catholic Nadars and Hindu Nadars than between Catholic Mukkuvas and Catholic Nadars. In all social matters the Christian Nadars identify themselves with the Hindu Nadars rather than with their co-religionists who belong to other castes. Tradition has assigned a particular place or rank to each caste in the social hierarchy and the social inter-course between the various castes is regulated by their respective ranks in the hierarchy. For example, the high caste Hindus would not dine or accept food from the hands of the people whom they consider to belong to a low caste. Among the 3 numerically significant communities of the village, viz., Kammalas, Nadars and Mukkuvas, Kammalas are considered to be superior to the other two. The Kammalas claim to be second only to the Brahmins in the social scale and they have several customs and manners in common with the latter. Though the Nadars generally concede the social superiority of the Kammalas, they would not interdine with the latter. As between the Nadars and the Mukkuvas the position is not quite clear. The Nadars and the Mukkuvas claim to be superior to each other though by the general accord of other castes, Nadars occupy a slightly higher position than the Mukkuvas. The Nadars and Mukkuvas too do not interdine. Inter-dining between the other communities also is regulated by the respective positions of the caste in the social hierarchy. Even the village artisans like Dhobies and Barbers would not perform their traditional services to communities which are lower than them in the social scale. Thus, the Dhobi of this village washes for all the communities except for the Ayanavars who are considered to be inferior to them. Thus the caste plays a decisive role in the social life of the village in as much as the traditional code of conduct is based on the caste hierarchy.

Inter-Caste Relationship

129. Though the caste distinctions still continue to influence the social life, the rigidity of observance is slowly breaking down. Of late, there is a tendency to interdine with other castes of parallel status, but the menial castes are still kept separate. The problem of untouchability and other social disabilities are not as severe as they used to be before. In restaurants and other public places, the caste distinctions were rigidly observed those days and low caste people were not served in the same tumblers or plates used by the high caste Hindus. There is certain amount of loosening of this rigidity now and the high castes and the low castes nowadays mingle more or less freely in restaurants and other public places. This is also reflected in their attitudes towards inter-caste marriage. In the opinion survey conducted by us about the permissibility and desirability of intercaste marriages, 16 out of 249 people interviewed did not have any objection to inter-caste marriages. Though the majority still object to inter-caste marriage, the more enlightened seem to be in favour of it. Actually, there have been 2 cases of inter-caste marriage in this village; in one case, a Dhobi boy married a Nayar girl about 4 years back. These two persons originally belonged to a neighbouring village and they have come and settled down in this village to escape the social ostracism. The other case of inter-caste marriage is one between the Catholic Mukkuva and a Catholic Mappilla. A Catholic Mukkuva boy of this village married a Catholic Mappilla girl of Trivandrum about 7 years back and this is said to have happened with the consent of the parties on both sides. The extent of permissibility and desirability of inter-caste marriages among various communities of the village is indicated in Table No. XXXIII.

TABLE No. XXXIII

Permissibility and Desirability of Inter-Caste Marriage

Community	No. of persons interviewed	Number of persons who consider it permissable to marry other caste persons				Number of persons who consider it desirable to join marital tie with	
		Nair	Mappilla	Vellala	Any Caste	Nair	Any Caste
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Nadar	163	...	...	...	...	...	...
Kammalar	8	...	...	...	...	...	...
Kerala Mudaliar	2	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...
Izhava Panikkar	2	...	...	...	...	...	...
Chekkalai Vaniar	1	1	...	1	...	...	...
Vattakattu Nair	1	...	...	...	1	...	...
Vannan	1	...	...	...	...	1	...
Ayanavar	2	...	...	...	...	...	...
Protestant Nadar	30	...	...	...	2	...	1
Catholic Nadar	26	...	...	...	7	...	...
Catholic Mukkuva	11	...	1	...	...	...	1
Catholic Vannan	1	...	...	...	...	...	...
Total	249	1	1	1	10	1	2

Panchayat Board:

130. There is no caste Panchayat in this village, but there is a statutory Panchayat Board for a group of Karas or villages. Painkulam Panchayat Board which was formed on 18-8-1953 has jurisdiction over this village. Besides this village, the Panchayat covers the following seven other villages spread over a total area of 3.53 square miles.

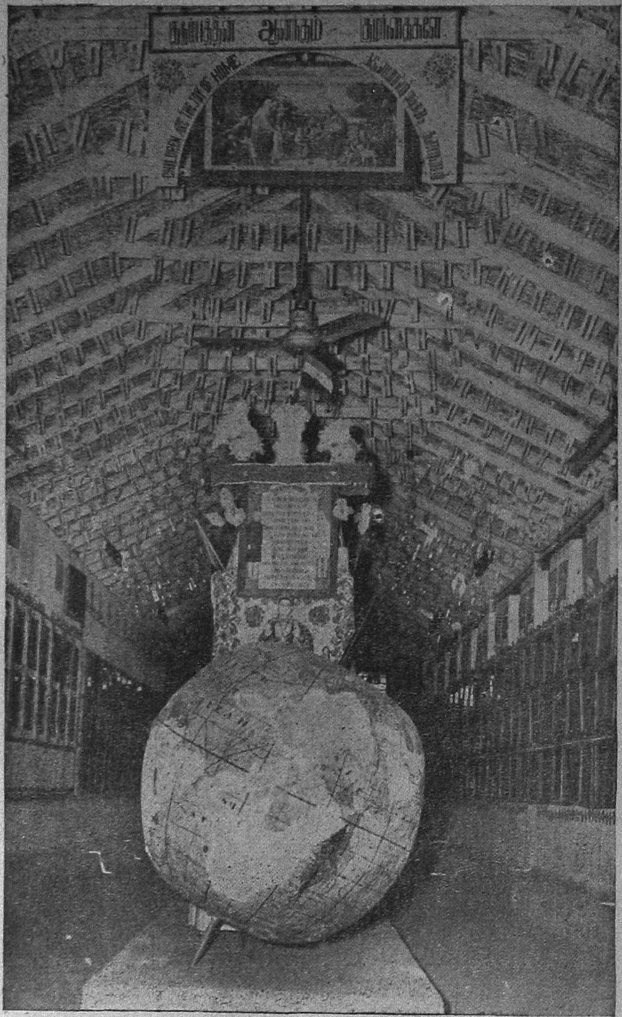
1. Painkulam kara
2. Ananthamangalam
3. Kottaram
4. Amsi
5. Arudesam
6. Thengapatnam
7. Vetamangalam

The Panchayat Board consists of 8 members, each of these Karas being represented by one member. Out of the 8 members of the present Panchayat Board, 6 belong to the Nadar community and 2 to the Muslim community. The President and the Vice-President are elected by and among the members. In addition to the 8 members at present, a lady member belonging to the Nair community has also been co-opted under the provisions whic authorise the Panchayat Board to co-opt a lady member if no lady member has been elected in all the 8 wards. These people are elected once in 3 years and the elections are based on adult franchise. The present President of the Panchayat Board is a Nadar gentleman who belongs to Kottuthal Azhamkulam. The Panchayat office is housed in a good building which lies adjacent to the Kottuthal Azhamkulam village within the boundaries of the Ananthamangalam Kara.

Staff

131. The Panchayat has one executive officer, a clerk and two peons. They are paid out of the panchayat funds. The Panchayat officer is the executive authority of the Panchayat and he is responsible for carrying out the resolutions of the Panchayat. His work also includes supervision of the Local Development Works, preparation of estimates for new works, etc. He is also responsible for the maintenance of the accounts and for collection of Panchayat taxes with the assistance of the two Bill Collectors. The Panchayat Board normally meets once a month and special meetings are also convened for transacting any urgent business.

The clay models installed by the devotees at the Mariamman temple.



The children's museum attached to the Catholic church.

Income and Expenditure

132. The Panchayat has an annual income of about 23,000 rupees. The main sources of income are house tax, profession tax, duty on transfer of properties, matching grants from the Government, etc. The main items of expenditure are the maintenance of Panchayat roads and street lights, contribution to the maintenance of schools, medical institutions and repairs to tanks, wells, drains, etc. The functions of the Panchayat could be better understood with a detailed account of income and expenditure of the Panchayat Board. We furnish hereunder the detailed income and expenditure statement of the Panchayat Board for the year 1962—1963:

Income

	Rs. Np.
Opening balance	2,575.00
TAXATION:	
House tax	5,500.00
Profession tax	1,000.00
Land tax	525.00
Vehicle tax	1,250.00
Duty on transfer of property	5,000.00
MISCELLANEOUS REVENUES:	
Fees on commercial crops	500.00
Fees for numbering the vehicles	50.00
Income from poromboke trees	1,000.00
Government grant	5,500.00
Others	2,350.00
Total	**25,250.00**

Expenditure

	Rs. nP.
Pay of establishment	3,960.00
Contingencies and office expenditure	1,000.00
Travelling allowance of the President, members and establishment	375.00
Repairs to the office building	84.00
Maintenance of Panchayat roads	5,000.00
Maintenance of street lights & installation of new lights	1,000.00
Charges for numbering the vehicles	50.00
Equipment for the schools & contribution towards midday meals scheme in the Panchayat schools	2,000.00
Contribution to Panchayat dispensaries	1,000.00
Contribution to maternity and child welfare centres	250.00
Provision of public amenities during festivals & expenditure on preventive public health measures	200.00
Repairs to tanks, wells, drains, etc.	5,000.00
Contribution towards the conducting of agricultural & cattle shows	1,000.00
Other public works	2,000.00
Deposits	700.00
Closing balance	1,631.00
Total	**25,250.00**

Functions

133. We see that the main functions of the Panchayat are: (1) To make contributions to schools and medical institutions, (2) maintenance of roads and lights and repairs, to tanks, wells, etc. It occasionally undertakes new works like construction of new schools, digging of wells, formation of roads etc. with the assistance from the Community Development Block. The benefits which have accrued to the village under survey in the last 10 years of existence of this Panchayat have been rather limited. The Panchayat contributed towards the construction of a road connecting this village with Parvathipuram and it also contributed towards the cost of construction of school at Ananthamangalam which also benefits this village. The Panchayat Board has also dug a drinking water well in this village.

People and Panchayat

134. The limited benefits of the Panchayat to the people of this village are also reflected in the results of the opinion survey we conducted. Table No. XXXIV gives the account of the awareness of the people about the functions of their Panchayat.

TABLE NO. XXXIV

Information About Main Functions of Panchayats

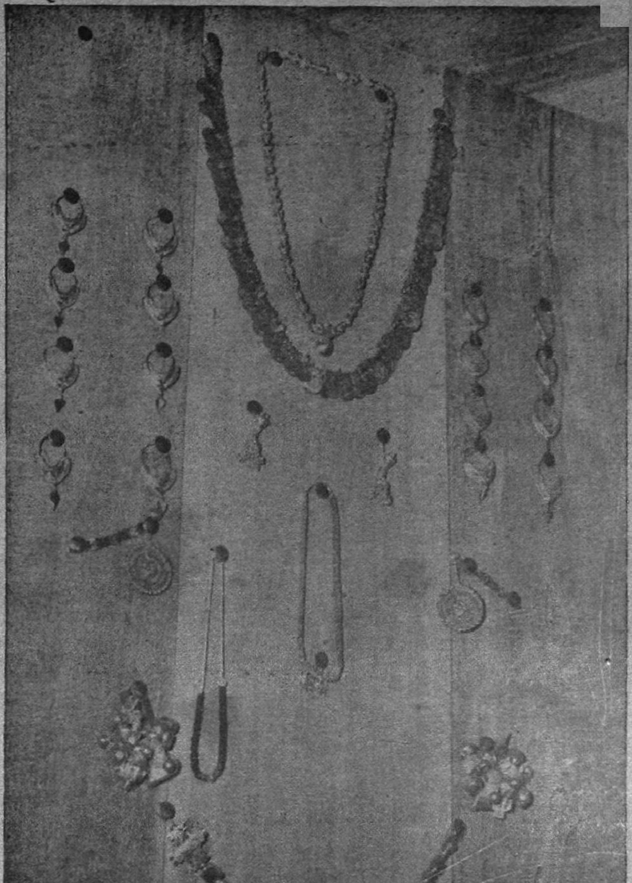
Community	No. of Households	No. that could tell the period of existence of Panchayat Correctly	No. that could describe the main functions of the Panchayat	Remarks including note on the functions of the Panchayats set up according to Statute
(1)	(2)	(3)	(4)	(5)
Nadar	152	4	17	Construction of roads, wells and canals, taxation maintenance of public amenities
Kammalar	8	...	...	
Kerala Mudaliar	2	...	1	
Nair	1	...	...	
Izhava Panikkar	1	...	1	
Chekkalai Vaniar	1	...	1	
Vattakattu Nair	1	...	1	
Vannan	1	...	...	
Ayanavar	1	...	...	
Protestant Nadar	28	2	8	
Catholic Nadar	21	...	5	
Catholic Mukkuva	11	...	3	
Catholic Vannan	1	...	...	
Total	229	6	37	

Out of the 229 people, only 6 could tell the period of existence of the Panchayat Board and only 37 people could describe the important functions of the Panchayat like road construction, construction of wells and other public works. The other question we posed to the people interviewed was whether the establishment of a statutory Panchayat has been for good or bad. The answers are given in Table No. XXXV.

TABLE No. XXXV

Opinion About Improvement Through the Panchayats

Community	Number of households	No. according to whom after establishment of statutory panchayat there has been				No. according to whom after establishment of statutory Panchayat there has been		No. according to whom after establishment of statutory Panchayat there has been neither improvement nor harm
		Electricity	Road	Wells	Canals	Taxation	Encroachment on private lands	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Nadar	152	1	23	12	...	9	1	120
Kammalar	8	...	...	...	...	...	...	8
Kerala Mudaliar	2	...	...	...	...	...	...	2
Nair	1	...	...	...	...	1	...	...
Izhava Panikkar	1	1	1	1	...	...	...	...
Chekkalai Vaniar	1	...	...	...	...	...	...	...
Vattakattu Nair	1	1	1	1	...	1	...	...
Vannan	1	...	...	...	...	...	...	1
Ayanavar	1	...	...	...	...	...	...	1
Protestant Nadar	28	1	12	9	...	1	...	15
Catholic Nadar	21	...	5	5	1	2	...	14
Catholic Mukkuva	11	...	1	1	...	1	...	8
Catholic Vannan	1	...	...	...	...	...	...	1
Total	229	4	43	29	1	15	1	170



A collection of ornaments exhibited in the children's museum.

The Panchayat Office.

Only 77 persons out of 229 interviewed, could say that the establishment of Panchayat Board has brought forth improvements like roads, wells, canals and extension of electricity. Another 16 persons have stated that the establishment of Panchayat Board has done more harm than good. Out of these 16, 15 cited referred to the taxes they have to pay. The other 171 persons were indifferent to the question and merely replied that the Panchayat Board has brought neither good nor harm. Even participation in the Panchayat elections is confined to the dominant community viz., Nadars. Since the Nadars form a dominant community in and around this village, there is very little opportunity for other communities to win the elections. This perhaps explains the indifference of the other community members to the Panchayat elections as well as to the working of the Panchayat. Even among the Nadars majority were indifferent to the working of the Panchayat since they felt that there was no direct benefit to them by the constitution of the Panchayat Board.

Recreational Facilities

135. The Panchayat has opened a community recreation centre in Painkulam. A radio has been installed in the centre and newspapers and journals are also available. The radio works regularly in the evenings and the reading room is kept open for many hours in the evening. But only a few people from this village make use of this recreation centre and even those few do not frequent this centre but only go there occasionally either to listen to the radio or to read the newspapers. The most common mode of recreation for the elders of this village is gossip. It is not uncommon to find gossip groups around tea shops and other grocery shops in the evenings where topics ranging from local scandels to the latest political changes are discussed. A few of the men-folk play cards and very often gambling is also indulged in. There are very few recreational facilities for the women-folk. Most of them are found gossiping near their homes in the evenings with their neighbours and relatives.

There is a theatre at Pudukadai, very near to the village, where films were screened till recently. The theatre has been closed due to some difficulty in getting the licence renewed for the year 1962 and prior to that, films were regularly screened in this theatre. This theatre used to be frequented by the people of this village. After the closure of this theatre, people go to the theatres at Marthandam, Kuzhithurai and Karungal, all within a distance of 6 miles.

Sports And Games

136. There is a young men's sports club at Pudukadai, which was supplied with sports materials at half cost by the Community Development Block. A few young men from this village occasionally go there to play Volley Ball, Ring Tennis, etc. There are comparatively better recreational facilities for the children of this village. There is a children's playground near the Community Recreation Centre at Painkulam village and it is about 4 furlongs from this village. Play materials like swings, sea-saw slipping board have been provided in this playground and many children of this village frequent this playground in evenings. Besides this, the children also amuse themselves with a number of indigenous games. One such indigenous game popular among the boys is known as 'kitti'. A small wooden piece with sharpened ends is kept on ground and it is struck with another long stick. The gain of distance decides the victory in this game. The merble game is also popular among the boys. The girls amuse themselves with folk dances and community singing, particularly, during the festive occasions.

Children's Museum

137. The other attraction for the small children of this village is the museum run by the Catholic church of Pudukadai. Adjoining the Catholic church, there is a small children's museum wherein informative and educative materials have been displayed. The collections include the old coins, stamps of various countries, fancy articles, stuffed birds, various kinds of ornaments and other informative and educative charts and diagrams It is a very useful collection of materials for the information and education of the children and school going children frequent this museum. School children from the adjoining village too, arrange regular excursions to this museum and teachers explain the various charts and diagrams in the museum to the children. The organisation of this museum is an admirable effort by the Catholic Church.

Drinking

138. Recreation is a necessary element of life, especially for the manual labourer. The palmyra-tappers and other manual labourers have very little recreational facilities to refresh themselves after a hard-day's labour. Prior to the enforcement of Prohibition Act, many of the tappers refreshed themselves with toddy in the evenings. Toddy relieved them of not only their physical pain and fatigue but it also made him forget his worries temporarily. But it had the serious drawback of tempting the poor to squander away their meagre earnings on it. Even now, a considerable number of tappers continue to take toddy, though not as frequently and openly as before. Since it is a crime to drink, our informants were reluctant to tell us the number of such toddy addicts beyond a vague statement. But one thing was clear, viz., toddy-drinking is confined to the older generation and that the younger generation is free from it.

Prohibition

139. During the pre-prohibition days, a greater number of people of this village were addicted to toddy. During those days, a toddy shop was run in the village and the toddy for the shop was supplied by the local tappers. The palmyra tappers had much more justification for taking toddy every day than the others. According to them a couple of tumblers of toddy in the evening relieves them of the physical pain and fatigue, resulting from their arduous nature of the work. After the enforcement of prohibition, those engaged in toddy tapping, switched on to palm-gur making. But they could not so easily give up their habit of drinking toddy. The availability of toddy poses no problem because the tappers will have only to see that a portion of the palmyra juice tapped by them is not mixed with lime and thus allow it to get fermented into toddy. No doubt, there has been a strict supervision and frequent surprise raids by the police but a tapper who is bent upon drinking could always see that one of the pots which he had tied in the palmyra tree was not smeared with lime and could bring it down in the dusk or in the night and drink it under a thick veil of secrecy in the night. Due to the scattered disposition of the households in the village all over a forest-like area, even the neighbours would not know what is happening in the next house. So a tapper who wanted to drink could always make some toddy for himself despite the strict enforcement of prohibition laws. No doubt, a few people get caught once in a way. But the tappers who are irresistiably addicted to toddy, it is reported, still continue to drink toddy tapped by themselves. The only difference the prohibition laws have made is that the man who taps toddy cannot publicly sell it or people who are not engaged in palmyra tapping cannot so easily get toddy. It always requires collusion with the tapper for a non-tapper to get toddy. The police officers and excise officers occasionally conduct surprise raids and see that all pots which are tied to the palmyra trees are smeared with lime so that no toddy is made out of it. But still the incorrigible addicts manage to make some toddy for their consumption, if not for sale. From our enquiries, there was no trace of illicit distilation on large scale and that about 90% of the palmyra juice tapped is diverted to palm-gur making. A number of toddy-addicts have been caught by the police and the following Table furnishes the number of prohibition offences in the last 5 years in this village.

Year	No. of prohibition offences	Convicted	Acquitted for want of evidence
(1)	(2)	(3)	(4)
1956	6	4	2
1957	...	...	...
1958	6	6	...
1959	4	3	1
1960	2	1	1

Crime Statistics

The number of cases caught by the police form only a minority of the offences committed and a large number of prohibition offences go undetected. Other types of offences committed in the village are very rare as shown below.

Year	No. & nature of crime		Result
1957	House breaking	1	Culprit convicted
1958	Suicide by hanging	1	...
1960	Case of simple hurt	1	Parties compromised

Thus we see that but for the frequent prohibition offences the other types of offences are very rare in this village and to that extent, the people are law-abiding citizens.

Range of Information

141. Though the level of literacy is fairly high in this village, the people who read newspapers and show active interest in knowing the happenings around them, are few and far between.

TABLE No. XXXVI

General

Community	Total No. of households	No. of households: Reading daily Newspaper	Member or members of households which work for social uplift	Member or members of households which take active part in politics	Member or members of households which have joined in Co-operative Societies
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	152	21	2	2	4
Kammalar	8	...	...	...	...
Kerala Mudaliar	2	...	...	...	2
Nair	1	...	...	...	1
Izhava Panikkar	1	1	...	...	1
Chekkalai Vaniar	1	1	...	...	1
Vattakattu Nair	1	1	...	...	1
Vannan	1	...	...	...	...
Ayanavar	1	...	...	...	...
Protestant Nadar	28	6	3	1	1
Catholic Nadar	21	8	...	2	1
Catholic Mukkuva	11	5	...	...	...
Catholic Vannan	1	...	...	...	...
Total	229	43	5	5	12

Only 43 people out of the 229 persons interviewed were in the habit of reading newspapers daily. This absence of reading habits is reflected in their range of information. Very few are aware of the legal measures enacted recently.

TABLE No. XXXVII

Awareness of Chances in Hindu Laws of Succession and Adoption

Community	No. of persons interviewed	No. aware that there have been changes, Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act Correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act Correctly
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	163	...	...	1	1
Kammalar	8	...	...	...	...
Kerala Mudaliar	2	...	...	...	...
Nair	1	...	...	...	...
Izhava Panikkar	2	...	...	...	...
Chekkalai Vaniar	1	...	...	1	1
Vattakattu Nair	1	...	...	...	...
Vannan	1	...	...	...	...
Ayanavar	2	...	...	...	...
Protestant Nadar	30	...	...	...	...
Catholic Nadar	26	...	...	...	...
Catholic Mukkuva	11	...	...	...	...
Catholic Vannan	1	...	...	...	...
Total	249	...	...	2	2

Only two out of the 229 persons interviewed were aware of the changes in the Hindu laws of succession and adoption as indicated in Table No. XXXVIII.

TABLE No. XXXVIII

Awareness of Untouchability Offences Act

Community	No. of persons interviewed	No. of persons aware of prohibition of untouchability under law
(1)	(2)	(3)
Nadar	163	59
Kammalar	8	3
Kerala Mudaliar	2	1
Nair	1	1
Izhava Panikkar	2	1
Chekkalai Vaniar	1	1
Vattakattu Nair	1	1
Vannan	1	1
Ayanavar	2	1
Protestant Nadar	30	13
Catholic Nadar	26	9
Catholic Mukkuva	11	6
Catholic Vannan	1	...
Total	249	97

Only 97 people were aware of the Untouchability Offences Act. They normally do not evince interest in knowing the legislative enactments passed by the Government. Whichever Act affects them directly in their day-to-day life is made known to the people through local gossip groups and by the people who have contacts with the urban areas.

Political Consciousness

142. Though the range of information about the recent legislative enactments and other reformative measures are rather limited, their level of political consciousness is quite high. Most of the men-folk are aware of the changed political set up of the country and the adult franchise is widely exercised. This high level of political consciousness is also reflected in the interest shown in the elections to the Panchayat Board as well to the Madras Legislative Assembly. In the 1953 and 1958 Panchayat elections, all the seats were contested and caste played a decisive role in the elections. These people normally do not attach much importance to the political affiliations of the candidate or abstract idealogies and policies. What is more important for them is the caste of the candidate. If a candidate from their community contests the elections, almost all the members of that particular community vote for that candidate irrespective of his party affiliation. The candidates also wip up the caste feelings to their advantage. This is generally the case both in the Panchayat elections as well as in the General elections.

143. The high level of political consciousness of these people was also reflected in the political agitations which took place in 1954, just prior to the linguistic reorganisation of States. While these areas formed part of the neighbouring State of Kerala, these people had a minority complex and they had a feeling that their needs were neglected by the majority. There were widespread agitations demanding merger of these parts with the Tamilnad, Pudukadai was one such active centre of political activities during the merger movement. In the year 1954, the merger party held a rally in Pudukadai in defiance of the Prohibitory Order. Because of the consequent disturbances, police resorted to firing to disperse the crowds. Six people were killed by this police firing and a number of them were injured. Among those injured, 2 people belonged to Kottuthal Azhamkulam. It was stated that about 75% of the people of this village participated in the agitation for merger with the Tamilnad. There was rejoicing is these parts when the States were reorganised on linquistic basis and these parts were merged with Tamilnad, despite the fact that a minority in these parts voted for the retention of these parts with Kerala.

Awareness of Administrative Centres

144. A number of them are aware of the various administrative centres in the district. This knowledge is mostly confined to the men-folk, the women-folk being indifferent to such items of imformation. As indicated in Table No. XXXIX. Out of 229 people interviewed about 116 were aware of the district headquarters and 117 knew the taluk headquarters. 115 out of those interviewed also knew the Panchayat Union headquarters and the police station. But only 100 people knew the principal rivers running in the district.

TABLE No. XXXIX

Range of Information

Community	Total No. of households	No of heads of households which know the name of				
		District head-quarters	Taluk head-quarters	Panchayat headquarters	Police Station	Name of principal rivers of the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nadar	152	68	68	68	68	53
Kammalar	8	1	1	1	1	2
Kerala Mudaliar	2	2	2	2	2	2
Nair	1	1	1	1	1	1
Izhava Panikkar	1	1	1	1	1	1
Chekkalai Vaniar	1	1	1	1	1	1
Vattakattu Nair	1	1	1	...	...	1
Vannan	1	1	1	1	1	1
Ayanavar	1	1	1	1	1	1
Protestant Nadar	28	20	20	20	20	19
Catholic Nadar	21	12	13	12	12	11
Catholic Mukkuva	11	7	7	7	7	7
Catholic Vannan	1	...	...	...	...	...
Total	229	116	117	115	115	100

It is also understood from Table No. XL that very few people in the village are aware of the community development projects. Out of 229 households interviewed only 10 are reported to be aware of the functions of the Gramsevak.

TABLE No. XL

Range of Information on N. E. S. Block

Community	No. of households	No. aware of the functions of Gramsevak	No. that could describe the functions of Gramsevak			
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	Incorrectly
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nadar	152	3	2	1	...	...
Kammalar	8	...	...	...	...	...
Kerala Mudaliar	2	...	...	...	...	...
Nair	1	1	1	...	...	...
Izhava Panikkar	1	...	...	...	...	...
Chekkalai Vaniar	1	...	...	...	...	...
Vattakattu Nair	1	1	1	...	...	...
Vannan	1	...	...	...	...	...
Ayanavar	1	...	...	...	...	...
Protestant Nadar	28	3	2	1	...	...
Catholic Nadar	21	2	1	...	1	...
Catholic Mukkuva	11	...	...	...	...	...
Catholic Vannan	1	...	...	...	...	...
Total	229	10	7	2	1	...

Attitude Towards Family Planning

145. One of the interesting aspects of the survey is our enquiry into the attitudes towards the idea of family planning. We posed a question to the heads of the households whether they would like to have more children. The results obtained to this question have been cross tabulated with reference to various aspects like number of existing children, duration of marriage of the couple, income group to which the couple belonged to, etc. Tabulating the results with reference to the number of existing children, as shown in table No. XLI below, we find that a great majority of them wish to have more children.

TABLE No. XLI

Information and Attitude Towards Family Planning with Reference to Number of Children in Household

Community	No. aware of family Planning Centre	Number wanting more children					Number wanting no more children					Indifferent				
		Have more than three children in household	Have 2—3 children in household	Have no son	Have no daughter	Have no children	Have more than 3 children in household	Have 2—3 children in household	Have no son	Have no daughter	Have no children	Have more than 3 children in household	Have 2—3 children in household	Have no son	Have no daughter	Have no children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Nadar	1	57	19	6	9	7	5	8	1	2	1	6	1	6	2	2
Kammalar	...	2	...	...	1	1	2	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Vattakattu Nair	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	1	9	1	...	3	3	3	1	...	...	...	5	...	...	...	...
Catholic Nadar	...	6	1	3	...	3	1	1	...	...	...	...	...	...	...	...
Catholic Mukkuva	1	4	1	...	1	1	...	...	1	...	...	...	...	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	4	78	23	10	14	17	14	10		2	1	11	1	6	2	3

Out of the couples who have more than 3 children, 78 wanted more children, only 14 couples specifically stated that they do not wish to have more children and another 11 couples were indifferent to the problem. Among those who had between one to three children, 23 wanted to have more children, 10 did not want more children and 1 couple was indifferent to the question. The people who did not have children and those who did not have a child of particular sex generally wanted more children. Thus among the people who had no son or daughter, 24 wanted more children and only 5 did not want to have more children, the remaining 9 people being indifferent to the question. Only one couple among those who do not have a child at all, did not want children and all the rest wanted to have children. From this, it is clear that the number of children they possess, does not influence their attitude towards the idea of family planning very much, except in the case of enlightened few who realise that more the children, the greater the burden on the parents. The general tendency is to

feel blessed when they have more children since they would have a number of people to look after them in their old-age. Among those minority of people who have specifically stated that they do not want more children, a greater majority of them are Hindus and Protestant Christians. Only 3 Catholic Christians have stated that they do not wish to have more children and 2 out of them are Nadars and the third is a Mukkuva. It is all the more relevant since the Catholic Church is opposed to the idea of family planning.

146. Tabulating these results as in Table No. XLII with reference to the age of the head of the household viz., the father, we find that even here the people want more children irrespective of their age.

TABLE No. XLII

Attitude Towards Family Planning with Reference to Age of the Head of the Household

Community	No. wanting more children the age of the head of household (male) being					No. wanting no more children the age of the head of household (male) being					No. indifferent the age of head of household (male) being				
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Nadar	29	27	29	13	...	6	4	5	2	...	2	3	11	1	...
Kammalar	...	2	2	...	...	...	1	1	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Chekkalai Vaniar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Vattakattu Nair	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	2	5	6	3	...	...	3	1	...	...	1	4	...	...	...
Catholic Nadar	...	6	3	4	...	2	...	...	...	...	...	...	...	...	...
Catholic Mukkuva	3	2	1	1	...	...	...	...	1	...	...	...	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Total	35	42	44	21	...	10	9	8	3	...	3	8	11	1	...

The desire to have more children is pronounced among the middle age groups between 21-50. Among those above the age of 50, 35 wanted to have more children, 10 specified that they do not want more children and 3 were indifferent. In the age-group 41-50, 42 people wanted more children, 9 did not want to have any more and 8 were indifferent. The attitude of the people in the age-group 31-40 and 21-30 also follows the same pattern viz., a great majority of them want more children. A few have specified that they do not want more children and yet another few were indifferent to the issue. The same is the result of the cross tabulation of the attitudes with the age of the child bearing women. The women in the age group 21-40 desired to have more children and only in a few cases they have specified that they do not wish to have more children. The results are given in table No. XLIII.

TABLE No. XLIII

Attitude Towards Family Planning with Reference to Age of the Child Bearing Woman

Community	No. wanting more children, the age of the child bearing woman being							No. wanting no more children the age of the child bearing woman being							Indifferent						
	Above 40	36—40	31—35	26—30	21—25	16—20	less than 16	Above 40	36—40	31—35	26—30	21—25	16—20	less than 16	Above 40	36—40	31—35	26—30	21—25	16—20	less than 16
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Nadar	23	18	14	16	12	3	...	7	...	2	4	3	...	...	2	3	3	7	2	...	...
Kammalar	...	...	1	1	2	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Chekkalai Vaniar	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Vattakattu Nair	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	2	1	6	2	3	1	...	1	1	1	...	1	...	...	3	...	2	...	...	...	...
Catholic Nadar	1	2	3	3	3	1	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Catholic Mukkuva	2	1	2	1	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Total	35	22	26	25	22	5	...	12	3	3	5	5	...	...	5	4	5	7	2	...	...

TABLE No. XLIV

Attitude Towards Family Planning with Reference to Duration of Marriage

Community	No. wanting more children duration of marriage being					No. wanting no more children duration of marriage being					Indifferent				
	over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	over 20 years	16—20 years	11—15 years	6—10 years	5 or less years
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Nadar	38	19	18	10	13	8	1	4	3	1	2	2	7	4	2
Kammalar	...	1	1	...	2	...	1	1	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Chekkalai Vaniar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Vattakattu Nair	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Ayanavar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	2	6	3	2	3	2	...	1	1	...	2	3	...	...	...
Catholic Nadar	3	2	2	1	5	2	...	...	...	...	...	...	...	...	...
Cotholic Mukkuva	2	2	1	1	1	...	...	...	...	1	...	...	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	1	...	...	...	
Total	46	30	25	16	25	15	3	6	4	2	5	5	7	4	2

147. We have also tabulated the results of this enquiry with reference to the duration of the marriage in Table No. XLIV.

Even here the majority want more children. Among the couples who have been married for over 20 years, 46 wanted more children, 15 did not want more children and 5 people were indifferent. Among the couples who have been married between 11 to 20 years, 55 wanted more children and only 9 did not want more children. About 12 in this group were *indifferent to the question. Among those who have* been married for less than 10 years, a majority viz., 41 people wanted more children, only 6 couples did not want more children and another 6 people were indifferent. The size of income also does not influence their attitude towards the idea of family planning and in all the income groups, the number of people who want to have more children form a majority. This is clearly shown in Table No. XLV to follow. The low income group of people earning less than 50 rupees form the numerically important income group of this village. Among those, 100 families earning below Rs. 50 wanted more children, only 18 families did not want to have more children and 17 were indifferent. In the middle income group of 51-75, 22 families wanted more *children, 4 did not want to have more children* and 11 were indifferent. The position is the same even in the high income groups. In the high income group, 20 families wanted more children, 6 did not want more children and 6 were indifferent.

TABLE No. XLV

Attitude Towards Family Planning with Reference to Monthly Income

Community	No. wanting more children having monthly income of					No. wanting no more children having monthly income of					Indifferent				
	Rs. 101 and above	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Rs. 101 and above	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Rs. 101 and above	Rs. 75—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Nadar	6	6	14	63	9	1	1	2	10	3	...	...	4	9	4
Kammalar	...	...	1	3	...	...	...	...	2	...	...	...	...	...	...
Kerala Mudaliar	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Izhava Panikkar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Chekkalai Vaniar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Vattakattu Nair	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	...	...	...	...	...	...	...		...	...
Ayanavar	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Protestant Nadar	1	2	4	9	...	...	...	2	1	1	...	...	1	2	2
Catholic Nadar	...	1	2	7	3	2	...	...	...	...	...	...	...	...	...
Catholic Mukkuva	1	1	1	3	1	...	...	...	1	...	...	...	...	...	...
Catholic Vannan	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
Total	9	11	22	86	14	4	4	4	14	4	...	...	6	11	6

148. Thus we see that the attitude of the majority is the old proverbial attitude that more the children, the better blessed a person is in life. Irrespective of the number of children they have, the income they earn or the age of the persons concerned, they wish to have more children. The basis beneath this attitude is the feeling that greater the number of children one has, lesser would be his suffering in his old age since he has a larger number of people to depend upon. Added to this is also the feeling among the orthodox people that children are gifts of God and the number of children is an index of divine blessing. No doubt, there are a few cases in which they have specifically stated that they do not wish to have more children, but these form a small minority and the reasons behind this attitude are varied. The attitude of the majority exemplify the saying that a child brings with it not only mouth to be fed but also an couple of hands with which, at proper age, he would earn. Even the few people who have specifically stated that they do not wish to have more children are not fully aware of the methods of family planning. All this point to the fact that if the programme of family planning is to be successfully carried out, it should be preceded by an intensive propaganda drive during which the people could be educated about the idea of family planning and its merits and methods. The greatest barrier to this programme of family planning is the cultural factor viz., the belief of our rural folk that children are gifts of God and that more the children the greater the security in their old age.

CHAPTER VI

CONCLUSION

149. Like the rest of the villages in the State, this village also has been brought under the Community Development Scheme. This village is included in the Community Development Block which has its headquarters at Munchira, about 2 miles from this place. The developmental activities of the Community Development Block are varied extending from agriculture to rural arts and crafts and covering communication and health sanitation etc. But the achievements of the Block in this village have been rather limited. One of the reasons given for the poor achievements of the Block in this village is the poor response from the villagers themselves. The developmental activities carried out in this village so far relate to the provision of drinking water, development of communication, school building and certain sincere attempts to develop agriculture. After this village was covered by the Community Development Project, a new school building was constructed at a cost of Rs. 5,700. Though the school building is situated in the neighbouring Kara of Ananthamangalam village, it is in close proximity to this village and as such serves the needs of this village. A metal road was constructed at a cost of Rs. 6,900 on the southern border of this village connecting it with the neighbouring Karas. For both these works, the village made a proportionate contribution out of the Panchayat Funds. The other important work carried out in this village is the provision of drinking water wells. Two drinking water wells have been dug in this village.

150. On the agricultural side, the Block Officials distribute improved seeds, green manure seeds and also supply chemical fertilisers. But the number of people who have availed of this facility are few in this village. This is possibly because there is very little scope for cultivation of paddy in this village and only dry crops like tapioca and pulses are grown over large areas. The Block also subsidises the preparation of compost manure and gives loans for the construction of cattle sheds. Under this scheme for the development of local manurial resources, a sum of Rs. 6 is given for each compost pit of standard size by the Block. So far only 15 people have availed of this facility and obtained subsidy from the Block. The Block also gives loans of Rs. 200 each for the construction of cattle sheds. Out of this amount, Rs. 50 is treated as subsidy and the remaining Rs. 150 has to be repaid in easy instalments over 5 years. So far only 3 people from this village have availed of this facility. Very few people make use of the pesticides supplied by the Block at concessional rates. On the Animal Husbandry side, the Block has distributed some improved varieties of poultry, goats and bulls. 2 breeding bulls, 6 goats and a number of poultry have been distributed so far. The Block has also distributed a few kisan charkhas to the people in this village. The meagre benefits which have acrued to the people of this village from the Community Development Block is also reflected in the number of people who were aware of the functions of the Gramsevak. Out of the 229 people interviewed by us, only 10 were aware of the exact functions of the Gramsevak and a few others had a hazy idea about his functions. Though there is some truth in the Block Development Officer's appraisal that the response from the villagers are poor, we are constrained to add that the Gramsevak concerned could play a more effective role by making the people aware of the various advantages and concessions that are available under the Community Development Scheme.

151. Though the achievements of the Block in this particular village are rather limited, it has carried out a number of developmental activities in the neighbouring villages of Painkulam and Pudukadai and they are of benefit to the people of this village. In the Painkulam village, the Block has constructed a community recreation centre where a radio has been installed. Attached to this

recreation centre is also a children's playground where play materials are provided for the children. Young Farmer's Club and a Sport's Club have been started in Pudukadai and the latter was given sports materials at half cost, by the Block. The Block also conducts annual agricultural exhibitions during which crop competitions and cattle shows are held and posters illustrating the improved methods of cultivation and their advantages are exhibited. Sports competitions are also held during such annual shows.

152. The most striking problem of this village is the low level of income as reflected by the poverty stricken condition of the majority. There are two ways of improving their economic condition. One is to make palm-gur making into a more remunerative occupation by organising a multi-purpose co-operative society. The other is to establish some cottage industries which would provide gainful employment to these people and enehance their incomes. Unless some effective steps are taken by the block officials the villagers cannot hope for a better future.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village: *House number:* *Serial number:*

1. Person or Persons interviewed:

2. (*a*) Name of the head of the household:

   (*b*) Sex :

   (*c*) Age :

No. 3. Statement

STATEMENT

Name	Relation-ship to head of house-hold	Re-ligion	Sex	Age	Marital status	Age at marri-age	Literacy	Primary occu-pation	Mon-thly income	Secon-dary occu-pation	Mon-thly income	Tertiary occu-pation/ monthly income	Activity if not working	Is the occu-pation tradi-tional or not

A. DURATION OF RESIDENCE:

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?

(Specify taluk, district and state).

B. RELIGION:

5. (*a*) Religion :

(*b*) Sect :

(*c*) Tribe or Caste :

(*d*) Sub-tribe or sub-caste :

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(*b*) If 'Yes', where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No).

C. MARRIAGE:

8. (*a*) (1) Has any marriage in contravention of Caste or Tribal Law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage?

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No). If 'Yes', mention amount—cash and kind.

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No). If 'Yes' mention amount.

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities. [Mark with a (V) the names of the communities against which you have no objection] (communities to be listed in the village) :—

D. INHERITANCE:

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No).
   (*b*) If yes, what do you think are the salient features of recent changes ? (List of salient features to be prepared).

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No).
   (*b*) If yes, what do you think are the salient features of such changes ? (List of salient features to be prepared).

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?
   (b) What is the share of each such member ?

13. Are you in favour of inheritance of property by daughters equally with sons ?

E. PROPERTY:

Land

14. If the household possesses land fill up the following :—
   (*a*) (1) Own lands.
   (2) Land held direct from Government under tenure less substantial than ownership.
   (3) Land held from private persons or institutions.
   (4) Land given out to private persons or institutions.
   (5) Land held on lease.
   (6) Others.

Total ...

   (*b*) Total area under cultivation :
   (*c*) Area comprising homestead :

(*d*) *Name of crop.*	*Quantity obtained last year*	*Quantity consumed*	*Quantity sold*
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			

(v) Sugarcane

(vi) Barley

(vii) Vegetable

(viii) Jute

(ix) Chillies

(x) Tobacco

(xi) Oilseeds

(xii) Cotton

(xiii) Ginger

(xiv) Fodder or bamboo or cane

(xv) Fruits

(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)

(*e*) What is the organic manure used?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years?

(*h*) Do you borrow agricultural implements from others at the time of cultivation?

(*i*) Do you take help of neighbours at the time of sowing or harvesting?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

15. How much did your father own at the time of his death?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/geese and fowl, buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*:—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No). If 'yes', mention quantity.

F. INDUSTRY:

18. Do you conduct any industry? If yes, is it traditional?

(*a*) What are the products? Quantity produced and quantity sold last year.

(b) Which of them do you sell to neighbours or in the market?

(c) Have you taken up this industry for the first time in the course of the last five years?

(d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency?

20. When and how did you learn the art or craft concerned?

(a) Do you consider further training necessary? (Answer Yes/No).

(b) If yes, describe the type of training you desire.

21. (a) What was your father's occupation?

(b) If you have changed your father's occupation, why have you done so?

(c) Were you forced for lack of choice into this occupation? (Answer Yes/No).

22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No).

(b) If yes, explain why you have changed your own occupation?

(c) Are you content with the present occupation?

(d) If not, what other work you are doing?

23. (a) Are you content with the present occupation? (Answer Yes/No).

(b) If no, what other work you are doing?

24. What kind of work would you like your son to do?

25. (a) If you are engaged in trade or business, mention the commodities dealt in.

(b) How do you get your finance?

(c) What is your approximate profit?

G. INDEBTEDNESS:

26. If head of household is in debt—

(a) Mention amount of debt outstanding.

(b) Is the household in debt? If yes, fill up the following:—

	Amount.
(a) *Cause*—	Rs. Np.
1. Purchase of land.	
2. House construction or repairs to existing building.	

(a) *Cause—*	*Amount* Rs. Np.
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(b) *Source of debt—*	*Amount.*	*Rate of interest.*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government Institutions.		
6. Co-operative Credit Societies.		
7. Land Mortgage Banks.		
8. Other Co-operative Societies.		
9. Others (Specify).		

H. EDUCATION :

27. (a) How much did you spend last year on the education of your children?

(b) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY :

28. (a) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office; location of the Police Station under the jurisdiction of which the village is ?

(b) Does the head of the household know the names of the principal rivers flowing through the district ?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED :

29. (a) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No).

(b) If yes, indicate how you have benefited.

(c) If no, why have you not been benefited ?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform? (Answer Yes/No).

(*b*) If yes, explain how have you benefited.

31. (*a*) Is there a Co-operative Society in your village? If yes, how many are there? If no, do you desire to to have one?

(*b*) If yes, are you a member? (Give the name of the the society or societies).

(*c*) If no, why are you not a member?

32. (*a*) Is your village covered by the Community Development Project?

(*b*) Do you know what are the functions of Gram-sevak? (Answer Yes/No).

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No).

(*b*) If yes, how have you benefited?

34. (*a*) Is there a Panchayat in your village? (Answer Yes/No).

(*b*) If yes, how long has the Panchayat been in your village?

(*c*) What are the main functions of the panchayat?

(*d*) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No).

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No).

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No).

(*b*) If yes, what are the main functions of this Caste or Tribal Panchayat?

(*c*) Since the statutory Panchayats are functioning, do you think these Caste or Tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a Family Planning Centre in your area? (Answer Yes/No).

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(c) Does the head of the household wish that no more children were born to him; or does he wish for more or is he indifferent?

J. DIET:

37. (a) How many times a day do the members of the household take their meals?

Are they vegetarians or non-vegetarians?

(b) What are the usual items of diet at each meal? (Sepecify whether rice, wheat, grams, roots, etc.)

(c) What are the foods or drinks prohibited?

(d) Does the household take sugar/tea or coffee?

K UTENSILS:

38. (a) What utensils are used for preparing food and for storage of drinking water?

(b) Of what materials are important utensils made?

(1) Earthenware.
(2) Aluminium.
(3) Copper.
(4) Brass.
(5) Eversilver.
(6) Silver.

L. FUEL:

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS:

41. (a) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall shelf/almirah/stool (Cross out those not found).

(b) Is the household using any new kind of furniture for the first time in the last five years?

(c) If so, what are they?

(d) Does the household use mosquito nets?

42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other meterial is mainly used. Give drawings.

N. HOUSES:

43. Give details about the house materials.

Roof—

(1) Mud roof.
(2) Country tiled.
(3) Mangalore tiled.
(4) Terraced (pucca roof).
(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE:—Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern/petromax or hazak/battery torchlight/kerosene stove/bicycle/gramaphone/radio set?

(Cross out those which do not apply).

(*b*) Has any of the items been acquired for the first time in the last five years?
If yes, which are these articles?

(*c*) Does the household use toilet soap/washing soap?

(*d*) Are clothes sent to washerman?

POSSESSIONS:

(2) Does the household possess—

(*a*) Car.
(*b*) Bullock cart.
(*c*) Jutka.
(*d*) Ponies.

46. (A) *Maternity cases* :—

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Dai' at home.

(*e*) Confined without assistance.

(B) *Medical treatment:*—

What is the medical system followed?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation:*—

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors.

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(D) *Vaccination:*—

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. *Income*—

Total family income per mensem from—

(*a*) Land.

(*b*) Industry,

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure*—

What is expenditure on—

(A) *Food*—

(1) *Cereals and pulses*—

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables*—

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian*—

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk.*

(5) *Ghee and oils*—

(*a*) Ghee.

(*b*) Oils.

(*c*) Total.

(6) *Condiments*—

(*a*) Chillies.

(*b*) Tamarind.

(*c*) Others.

(*d*) Total.

(7) *Sugar*—

(*a*) Sugar.

(*b*) Jaggery.

(*c*) Total.

(8) *Coffee and Tea*—

(a) Coffee.
(b) Tea.
(c) Total.

(9) *Liquor.*

(10) *Tobacco*—

(a) Smoking.
(b) Chewing.
(c) Total.

(11) Other foods including refreshments.

Total under food;

(b) *Education*—

(1) Fees.
(2) Books.
(3) Uniform.
(4) Others.

(c) *Clothing*—

(d) *Fuel*—

(e) *Marriage*—

(f) *Festivals*—

(g) *Miscellaneous*—

(1) Dhoby or soap.
(2) Barber.
(3) Travelling.
(4) Medical fees and medicines.
(5) Religious observances.
(6) Amusements.
(7) Provident Fund and other compulsory savings.
(8) Payments of debts.
(9) Remittances to dependents residing elsewhere.

(h) *Others*—

Total.

49. (a) Has the household secured during the last five years?

(1) Better irrigation facilities.
(2) Better types of cattle.
(3) Better seeds.
(4) Better implements.
(5) Better manure.
(6) More land for cultivation.
(7) Use of pesticides.
(8) Improved methods of cultivation like Japanese method.
(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(b) Have you received demonstration in improved agricultural practices?

(c) Have you participated in activities of Community Project by contribution of land, labour, cash or material?

50. *Prosperity Index*—

(1) Have you cleared any debt which existed prior to 10 years from the income of the household?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(*a*) Have you acquired any property?

(*b*) Have you made any savings in cash or in the shape of ornaments, etc.?

(*c*) Have you invested capital in any new undertaking or building?

(*d*) Have you opened a voluntary account in any post office savings bank or any other bank?

(*e*) Have you invested in N.S.C. or prize bonds or other forms of rural saving campaigns?

(*f*) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property?

51. *Extra-curricular Activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.
(*b*) Taken active part in politics.
(*c*) Joined any Co-operative Society.
(*d*) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES:

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.
(2) Temple or place of worship.
(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.
(2) Barber.
(3) Washerman.
(4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

(1) Touch.
(2) Serving cooked food.
(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

VILLAGE SCHEDULE

Name of Police Station/Taluk: Name of District:

Name of Village: L. C. No. of Village:

Area of the Village: No. of Households:

What is the religion which majority of the Villagers profess?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

(*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression?

(*b*) The system of grouping of houses-average distance between two clusters of houses—reasons for such grouping e. g., whether on account of the nature of the surface of land or on account of the social customs.

(*c*) Internal roads-Tanks-Village common-any stream or other extensive source of water—proximity or otherwise of any jungle-Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each Caste/Tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (*a*) Distance of the post office from the village.

(*b*) Distance of the Telegraph Office from the village.

(*c*) Can money be sent through that Post Office?

8. Religious practice followed by members of each Caste, Tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.
9. Give details of places of common religious worship, if any.
10. Describe community festivals if held in the village.
11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.
12. Number and types of schools in the village.
13. Describe Social Recreation Centres, if any.
14. State of Co-operative movement in the village. (Number and names of Co-operatives)

15—A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks

15. B. Prohibition Offences

Year	Place of crime	Number	Remarks

16. **Details of births and deaths for the last ten years.**

Year	Month	Births		Deaths		Natural Increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death.

17. Details of village lands clarified by crops:

Year	Name of crop	Extent of land

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified?
20. School statistics in detail.
21. What are the common diseases in the village?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water?
25. Is outbreak of epidemic frequent and What are the preventive and curative effects taken to combat them?
26. Is there a Primary Health Centre or Maternity ward? Which is the nearest hospital?
27. Is widow remarriage allowed by different castes?
28. What are the sources of irrigation in the village? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village? If no, which is the nearest Veterinary Hospital?
33. Is there a Cattle Pound in the village?
34. Do the villagers tatoo their bodies?
35. Do they favour female education?
36. Are there any ancient monuments in the village? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the Panchayat.

Village Leaders, Members of Panchayat, Priests and Other Office Bearers

I	II								III
Name of Organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of Caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village Disputes Referred to Different Authorities Last Year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of Sanction	REMARKS: (Whether the decision was enforced; whether there is preference for adjudication by particular type of authority in particular type of case, place of trial, etc.)
	Caste Panchayat	Name	Caste/Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural Life of the Village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office Bearers					Brief notes on basis of membership (subscription, signing of ledge, etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different Castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and Artistic Activities Enjoyed by the Villages

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside, the village name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (Many, few, some)	If activity is in village do visitors from other village participate?		What agency sponsors, promotes or finances	Who trains player, etc. (His name, address, caste, occupations)
						Approximate No.	Role player, audience; otherwise		
1. Sports & Games									
2. Drama, Music, Dancing, etc.									
3. Cinemas									
4. Films trip, Puppet show, etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

*Indicate nature and reason of celebration.

APPENDIX III

Glossary of Local Terms

Sl. No.	Local terms	English equivalents
1	2	3
1.	Achupanam	... Bride price.
2.	Akkani	... Palm juice.
3.	Anai komban	... A hybrid variety of tapioca.
4.	Appam	... An edible made out of rice flour.
5.	Charthu ezhuthutal	... Recording of marital alliance on a cadjan leaf.
6.	Chekku	... An indigenous oil press.
7.	Chorunnu	... A ceremony attendent upon the first feeding of a child with rice.
8.	Dosai	... Pan cake made out of rice and blackgram.
9.	Kalikalan	... A common variety of tapioca.
10.	Kanchi	... Gruel made of rice or other grains.
11.	Kara	... The smallest territorial unit in Kanyakumari district.
12.	Karumanthiram	... The purificatory ceremony performed after death.
13.	Katchal kizhangu	... An edible root.
14.	Kattu samba	... A superior strain of paddy raised as a short term crop.
15.	Kotta	... A local measure of grain.
16.	Mondaipalam Palayanthodan Rasakathali	... Varieties of plantain.
17.	Muhurtham	... Auspicious time for conducting ceremonies.
18.	Mundu	... A piece of cloth worn around the waist.
19.	Murunkai	... A tree (hyperathera moringa).
20.	Nanjilnad	... An area under the former Travancore Kings comprising Agastheeswaram and Thovala taluks of Kanyakumari district.
21.	Neriyatu	... An Upper cloth worn by women of Kerala.
22.	Pahuthi	... An administrative unit comprising a group of villages, found in Kanyakumari district.

23.	Ponnuruvi, Suthiriyan and Tholinadu	... Common strains of paddy.
24.	Seppan Kizhangu	... A kind of edible root.
25.	Sirupayaru	... Green gram (Phaseolur murgo).
26.	Thali	... Marriage badge which is tied to the bride's neck at the wedding.
27.	Thinnai	... Pial
28.	Upanayanam	... The ceremony of investing with the sacred cord.
29.	Urumal	... A piece of cloth used as head-gear.
30.	Vaikku Arisi Poduthal	... A ceremony of putting rice into the mouth of a corpse before burying.
31.	Venadu	... A former State, which comprised a part of present Kerala State and the taluks of Kalkulam and Vilavancode of Kanyakumari district.
32.	Vidyarambam	... The ceremony of initiating the child into reading and writing.

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